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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from July 1 to July 31

Illumination: The light of wisdom shines for me, and I am quick to apprehend.

Prosperity: "My soul doth magnify the Lord," whose love prospers me.

Healing: "My soul doth magnify the Lord," and I rest in peace, health, and wholeness of mind and body.

For instructions about these thoughts turn to page 48

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BINDING

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The Evolution of Prayer

from the writings of

CHARLES FILLMORE

PRAYER IS A SCIENCE, susceptible of being reduced to rules that prove it to be based upon demonstrable laws. The intellectual school of scientists will not accept our claim of science for prayer, because we operate in a field that they have not investigated. However "there are more things in heaven and earth . . . than are dreamt of" in their philosophy.

We who are testing out the laws of prayer cannot say with assurance that we have discovered and applied all the laws of prayer so clearly that we can teach them to the multitude. The laws of prayer require a spiritually developed mind to give them full expression; hence, not all persons are at once competent to cover the whole range of mental and spiritual activity requisite to the unfailing demonstration of prayer. Jesus taught that whatever we

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ask in prayer, believing, we shall receive.

So right at the beginning of our inquiry into scientific prayer we find a very vital condition emphasized and demonstrated by Jesus in His most effective prayers; and that is faith. We must have faith, though it be merely of mustard-seed size, before we can approach the fulfillment of the laws of prayer.

Faith is the most mysterious of the spiritual faculties and has so far eluded complete description. Many attempts have been made to describe faith but with indifferent success. All spiritual metaphysicians agree that faith is a mind power that connects matter and Spirit. Faith handles ideas with a facility similar to that with which we handle pumpkin seeds. We plant the little seeds in good soil and watch them grow in a few months into large pumpkins. This is as great a miracle as any that Jesus performed, the difference being that it takes time and an adjustment of material instead of spiritual conditions. But the scientific operation of the law of manifestation is just as mysterious in the one case as in the other. However, we find that we can improve on the early processes of growth in the natural world, and it is good logic to assume that we can improve on the practices of prayer. Primitive man had a sense of separation from his God. He believed that through storm, lightning, thunder, and earthquake his God was taking vengeance on him for his misdeeds, and he prayed to be saved. Then the most common form of prayer was the prayer for favors and for protection from one's enemies. This form of prayer was popular among the Israelites, as is clearly evidenced

by their literature:

"Deliver me, O Jehovah, from mine enemies."

"Hide me under the shadow of thy wings,
From the wicked that oppress me,
My deadly enemies, that compass me about."

Although we have somewhat progressed in our attitude toward God, the great majority of Christians are still begging a faraway God for favors.

What we all need is a better understanding of the principles at the very foundation of Being, of the spiritual character of God, and especially of the omnipresence of those spiritual principles. Then we need to understand our relation to those spiritual principles and what we have to do to make them operative in our minds and affairs.

We must know first that prayer is cumulative; that the more we pray the more we accumulate of that powerful spiritual energy which transforms invisible ideas into visible things. Paul said, "Pray without ceasing." Do not supplicate and beg God to give you what you need, but realize, affirm, and absolutely know that your mind is functioning right now in God-Mind itself and that your thought substance and the spiritual substance of the Most High are blended into one perfect whole that is now being made manifest in the very thing you are asking for.

This is the modern technique of prayer, and it is being demonstrated by quite a few devout persons in this modern mechanical world. It is not emotional, nor do its devotees expect miracles; on the contrary, they apply the law of righteous thinking to a problem that has always been treated as outside the realm of exact science.

Every science under the sun has progressed and developed out of its early state of crudeness except the science of the true character of God and of our relation to Him. Now the time has come for us to improve our methods of worship and reduce them to scientific mind laws. When we fully realize that God is a great mind in which "we live, and move, and have our being," we shall begin to use our minds in consonance with the Mind omnipresent. Then a supreme harmony will be ours, and prayer will become a divine soliloquy. As the entrancing music of the modern world has been developed from the primitive shepherd's playing his flute to his mate and then falling in love with his own music, so we shall unfold innate abilities of communion with God and finally find ourselves entranced by the divine harmony.

With this understanding then of the true character of prayer, let us give ourselves to prayer. "Give yourselves unto prayer."

In its spiritual character the mind blends with Divine Mind as the mist blends with the cloud. Both are composed of the same elements and they unite without friction if left to their natural affinity. But give "the mist" the power and ability of separation and we have conditions that involve divisions beyond enumeration. Man came out of God, is of the same mind elements, and exists within the mind of God always. Yet by thinking that he is separate from omnipresent Spirit man has set up a mental state of apartness from his source and he dwells in ignorance of that which is nearer to him than hands or feet. A few moments of thought daily directed toward

God in acknowledgment of His presence will convince anyone that there is an intelligence always with us that responds to our thought when we direct our attention to it. Sometimes we automatically make this high contact when our minds are exalted by transcendent sights or sounds. The eminent astronomer Johannis Kepler had this experience when, viewing the expanse and majesty of the universe, he inspirationally exclaimed, "O God, I am thinking Thy thoughts after Thee."

Not I, But the Father

Della Adams Leitner

"Not I, but the Father within me."
  How often we need to repeat
These words when confronted with problems.
  And then how serenely we meet
Each trial, each delay or vexation;
  We know the adjustment will be
Worked out for the best, and the answer
  Will prove God's design is to free.

"Not I"—let us leave all the burden
  With Him who has promised to bear
Our load and sustain us and keep us
  When we heed His command. Cast your care
Upon Him, and know there is only
  One Power and one Presence and we
Are one with the Christ by affirming,
  "Not I, but the Father within me."

Spiritual Indebtedness

HARRIET L. DELMAS

HAVE YOU EVER, in some great moment of happiness, exaltation, or deliverance, been so filled with loving gratitude toward God that it seemed almost beyond expression? It may have been your own healing, or the healing of a loved one; a sudden release after seemingly irreconcilable grief; peace after pain; or success in some undertaking in which the odds had seemed completely against it. Or perhaps it was the solving of some problem that had continually blocked your efforts to carry out your purpose. "How can I ever thank God enough?" you ask. "What can I do to repay Him for His goodness to me?"

A friend who had suffered a grave illness resolved after recovery to return to her religion, from which she had been long absent. A great spirit of thankfulness toward God had welled up within her, and she longed to show Him her appreciation. She had not bargained with the Lord, telling Him that if He made her well she would go to church every Sunday. She had been too ill to say actual prayers, but somewhere in her consciousness she was touched by the love of God. She is happier now than she has been in a long time, and every day she is growing stronger spiritually as well as physically.

"What shall I render unto Jehovah
For all his benefits toward me?"

the Psalmist asked. This is a perfectly natural ques-

tion and one, no doubt, that we have asked ourselves many times when great good has come into our lives. According to the 116th Psalm, the writer was deeply indebted to the Lord, who had dealt bountifully with him, having saved him from the cords of death, sorrow, and affliction. With a heart overflowing with gratitude the singer declared that he would call upon the name of the Lord as long as he lived, that he would "take the cup of salvation," paying his vows before all the people. In other words, he would be a better man out of gratitude toward God.

Obviously, we cannot give material gifts to God in order to show Him our gratitude for His blessings. Neither can we follow the manner of the people in the Old Testament, who offered burnt sacrifices upon an altar. Yet we cannot keep receiving from the Lord, or persons, without giving something in return. Emerson wrote in his essay "Compensation," "He is great who confers the most benefits. . . . the one base thing in the universe—to receive favors and render none." We know that nothing in the world can compare with the gifts our heavenly Father bestows upon us, so it follows that to Him we owe much more than mere gratitude for blessings received.

How, then, shall we show the Lord our appreciation for His benefits? One thing we can do, and perhaps the most important, is to acknowledge God as the source of all the good we have now or ever shall have and to thank Him for the health of body and mind, for peace of soul, forgiveness of shortcomings, strength, hope, courage. A courteous person would never dream of not thanking another for

a favor or a gift however small, yet we often fail to accord God this same courtesy.

The spirit of thankfulness can be acquired with practice. As a child learns to say thank you for favors received, we can learn to thank God for His goodness instead of taking it for granted. When we begin to recognize the divine origin in all things they take on new meaning for us and become all the more precious.

It is said that when the great naturalist John Muir stood before the handiwork of God in nature—be it a mighty canyon cut by ageless glaciers, a waterfall flowing over a nine-hundred-foot cliff, or a little water ouzel singing in the rain—he bowed his head and repeated from the doxology, "Praise God from whom all blessings flow." This was his hymn of praise and appreciation to the Creator for His wonders.

A friend who is deeply aware of her indebtedness to God for His many favors to her told me that just before she goes to sleep at night she counts the blessings of her day. After one particularly harrowing day, when everything seemed to go awry, she wondered what she had to be thankful for. As she lay back in her comfortable bed with a sigh of relief, she looked out the window. A round, golden moon was rising over the treetops, bathing them in an ethereal, shimmering light; suddenly welled up within her a great thankfulness to Him, who made the heavens, the sun to rule by day, the moon and the stars to rule by night. Yes, we have only to look around us to see the goodness of God.

In The Gospel According to Luke we read the

story of Zacchaeus, the taxgatherer, who, because of his short stature, climbed a sycamore tree in order to see Jesus above the throng as He was passing through Jericho. A rich man and publican, Zacchaeus was hated and reviled by the people for his profession and was a symbol of national degradation. Zacchaeus was eager to see the Great Physician, the avowed Messiah, who, it was rumored, was a friend of publicans and sinners.

How his heart must have swelled with pride when the Master invited him down out of the tree, telling him that He must abide in his house that day! There were many in that vast crowd who believed themselves far more worthy to be the host of Jesus, and the Master's choice must have surprised Zacchaeus also. So great was his appreciation for the kindness of Jesus that in one moment of exaltation he was cleansed of lust and greed and promised to make amends for all the wrongs he had committed. Zacchaeus wanted to become worthy of the trust Jesus had placed in him, and he pledged public penitence and restitution of any misappropriated funds.

We are being continually blessed by the favors of God, and this should awaken in us a great sense of spiritual indebtedness and prompt us ever to do the things that are pleasing to Him. He is the one presence and power in our lives, and when we identify ourselves with Him we receive all the good He has to give.

A young prisoner of war in Korea was interviewed by the press after his release. He was asked how he had been able to stand the suffering to which he had been subjected without breaking. "I never

could have done it by myself. It was God. Give Him the credit, not me," was the answer. According to the newspapers there were many other prisoners of war who told similar stories, thus glorifying God for the strength and courage He instilled in them.

We are doing the Lord a great disservice when we fail to credit Him with the things He does for us. We remember the story of the ten lepers who begged Jesus for mercy. After they were cleansed and made whole only one, a Samaritan, turned back, falling at the feet of Jesus, to give Him thanks. The other nine rushed away, failing to render unto the Saviour appreciation for His mercy. Let us, in our lives, emulate the thankful Samaritan.

The Psalms are replete with praise and thanksgiving for the many blessings of God. The 136th Psalm, in particular, stresses His goodness.

"Oh give thanks unto Jehovah; for he is good;
For his lovingkindness *endureth* for ever."

We should sing this song in our hearts always, a song without beginning, without end. We should praise the Lord for His enduring love, for the benefits we have already received, for the things not yet made manifest. It is a great test of faith to be able to thank God *before* we have received. The Pharisees and the Sadducees were of an evil generation, and they demanded signs of Jesus because they did not believe. But the Psalmist says,

"Commit thy way unto Jehovah;
Trust also in him, and he will bring it to pass."

Such was the perfect faith of Jesus that He was able to say: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always," before

He raised Lazarus from the tomb. He set an example to those who mourned for Lazarus by demonstrating the power of a faith so great that it could restore life to one who had been dead four days.

We, too, can have this perfect faith when we believe that God hears us, even before we ask; and we can safely thank Him for the things not yet received, knowing that they will be granted when we are ready to receive them. Sometimes this waiting upon the Lord is good; for if we are seeking the answer to our problems in the right way and the solution is not immediately forthcoming, we will begin to look within to see if there is some fault within us that is hindering the manifestation.

One person who was asking for peace in an inharmonious situation was much distressed that the thing seemed to grow worse rather than better. After some self-analysis she found that she was withholding forgiveness to the one who was causing the trouble. She was grateful to God for revealing this to her, and soon the matter was resolved.

When we realize, as James tells us, that "every good gift and every perfect gift is from above," we shall cease looking to the outer for the good we desire. Rather, we shall look within, to God, the source of all good. We realize our complete spiritual indebtedness to Him and open the way for more and more blessings to come into our lives, as we sing:

> "Praise God that Good is everywhere;
> Praise to the Love we all may share,
> The Life that thrills in you and me;
> Praise to the Truth that sets us free."

Think on These Things

L. STEVENS HATFIELD

JESUS TOLD His followers, "Ye are the light of the world." He was not speaking of the man of flesh, whom He knew needed to be lifted up, glorified, and spiritualized, but of the true man, the son of the living God, the Spirit of Christ indwelling, the glorified idea of man, who is to have "dominion . . . over all the earth."

In the Scriptures light often symbolizes intelligence or wisdom. If the word wisdom is substituted for the word light, one will see at once that God's wisdom is directing man in the way he should go, for His wisdom is expressed in man in the form of illuminated ideas. Realizing this inward wisdom or light, which we in Truth call the indwelling Christ, one has but to turn within to the "still small voice" to know whatever it is he needs to know at the moment. The creative power of God is ever active in us through the gift of His Son; and if we permit it, it will bring into manifestation our perfect world and our perfect being according to His perfect law.

The apostle John said, "God is light" and "God is Spirit." Since God is light and all-pervading Spirit, the light of Spirit must therefore pervade and illumine all creation—including you and me. "For in him we live, and move, and have our being."

To acknowledge God as "the light of the world" is to see Him present everywhere, in everything and in everyone. We have only to recognize and accept

this truth to bring it into realization. This was beautifully demonstrated to a friend at a busy bus terminal during a holiday season. While waiting for her bus to be announced, my friend, who is a Truth student, noticed a young man who seemed to be under the influence of liquor. He kept stepping out of the line at the ticket window and giving his place to those behind him, much to the amusement of all present. My friend refused to accept the general picture of intoxicated persons as objects of amusement. Instead, she clung to the thought of God as ever present in this man, His image and likeness wholly incapable of accepting any adverse condition in his body or affairs. She recognized the spirit of love and kindness in the young man as he tried to be polite to the busy, heedless persons about him.

Passengers rapidly boarded the bus onto which the Truth student stepped, and the man who seemed to be intoxicated sat down beside her. She refrained from drawing away from him or showing any outward sign of being disturbed, but the bus driver seemed a bit concerned. She quietly turned her thoughts to God, gratefully acknowledging the truth that God is Spirit and light and gave His only begotten Son to us, so that we might be ever conscious of this Spirit and light.

As the bus rolled out of the terminal and took its lane in the busy traffic, the man said in a quiet voice, "You look as though you were all happy inside, as though you were praying inwardly."

She answered just as quietly, "I am."

After a few minutes of silence the young man told the Truth student that he purposely sat beside

her because she seemed to be the only one in the terminal who was not outwardly amused by his sorry plight. Slowly an interesting conversation took place wherein the young man showed a deep and sincere interest in Truth as expressed by the student. He asked where he could learn more about the teaching, and when he left the bus an hour later he was sober, blessed with a new understanding of who and what he was.

You have within you all the understanding you need to carry on throughout life's experience. You have within your mind the solution to all your problems. If you have a decision to make, you have the power of bringing to bear upon it all the points to be considered. You have proved this to yourself many, many times. Yet the greatest difficulty seems to be that of knowing that you have within you the wisdom and strength with which to meet every change, every adjustment, every circumstance that may arise. If you realize the truth of this statement, you will increase your understanding to the point that you recognize no difficulties or problems. You will always find the correct solution right at hand. "Jehovah will be thine everlasting light."

Have you some worthy ambition that seems impossible of achievement? Do you aspire to greater heights than you have dared to acknowledge? Then know that your aspiration is the voice of God urging you to express your highest nature. The very desire is born of your innate ability to accomplish your goal. All the power of God is at your disposal. Have the courage of your convictions and act accordingly, knowing that God is working in and through you to

complete His perfect work. Your part is to take the initial steps toward success now, to work with enthusiasm and diligence, keeping your courage high and the vision of your goal a guiding light before you.

"The day is at hand: let us therefore . . . put on the armor of light." There is no mistaking the inspiration of Spirit. You can know it by its clear logic, its intelligence, its uplifting quality. You can readily adapt it to your work to perfect it, to your problems to solve them quickly, to your feelings to perfect your control of them. As you follow the inspiration that God gives you, you will be led in illumined paths of righteousness, peace, and plenty.

Because in Truth you are a son of light, you are endued with power from on high. You can have the mastery of every untoward condition, for you are given dominion. And you are charged with the responsibility of exercising this dominion to dispel the dark shadows of fear and uncertainty and indecision. You are to let the consciousness of the light indwelling shine forth in love and blessing to all men everywhere.

"If we walk in the light, as he is in the light, we have fellowship one with another."

It is not necessary for anyone to be bound by the turmoil and struggle of problems that seemingly have no solution. If we become quiet, right answers will come; and with God's help, when we act with courage and kindness, we can meet even the greatest problems. We can go forward in life's procession, meeting every challenge and doing all that is expected of us. Too often we wait until the last flicker

of courage flows from us before we seek God. In the beginning, however, He is there and walks with us all the way whether we recognize Him or not. He is the answer to all our problems. He is the light that points the way. In our own heart and in the heart of every other man God has implanted an ideal. He has blessed each of us with faith enough to make this ideal a reality, and He has given us eyes to see the evidence of His guiding light on every hand.

"The path of righteousness is as the dawning light."

There has never been a greater need for divine guidance in the world than today, both for individuals and for nations. The readjustment in world affairs that is now under way might fill us with foreboding were it not for our certainty that God is in charge of His universe.

Every problem or situation, no matter how puzzling or distressing it may appear to be, will prove soluble by relatively simple means when examined in the light of true wisdom. The solution may require forbearance, determination, patience, and faith. But the Father within is our supply of whatever we may require in order to meet life successfully and happily. God is all. He is the light within us, the Spirit within us, quickening our understanding and revealing Truth.

There is always one perfect answer—God's answer—to every human problem or need. When we call upon Him and acknowledge our willingness to accept and rejoice in His answer, He reveals it to us through His Spirit, which illumines our understanding. Then we see that what we may have thought was

a difficult ordeal has really been opportunity for us to grow in spiritual stature and in favor with God and man.

God would have us see things clearly and beautifully. He would have us see all things with an understanding mind and a loving heart. When we turn to Him with a willing trustfulness in our hearts, light shines within us so brightly that it illumines us and the world in which we live. This is God's light, and by it we are led to express wisdom, love, and understanding. His light is always ready for our guidance; by it we are directed in the way that is best for us to go.

"While ye have the light, believe on the light, that ye may become sons of light."

If you are puzzled by a problem or situation, you may not know how to go about understanding it or how to go about finding the key to its solution. You may mull over it; perhaps you offer a silent prayer to God for illumination. Then suddenly you see the matter in an entirely new light. You see something in the problem that you did not see before. You have a new grasp on factors that will enter into its solution and you exclaim, "Oh, I see! I see!" In that instant the Spirit of God has given you light, and you do see clearly. Then you realize, perhaps as never before, that "light shall shine out of darkness . . . to give the light of knowledge of the glory of God."

Just as we say that darkness symbolizes ignorance and unbelief, so we say that light symbolizes perfect understanding and faith. Hence, when we call forth the Christ Mind in us, the light of our world, we

come into the perfect understanding that we seek, for "in thy light shall we see light."

Whatever you need to do today, wherever you may be, whatever the conditions existing around you, accept your responsibility with good grace. If you resist your environment, your responsibilities, your place in life, you only increase your unhappiness. But you can be set free from any unpleasantness or unhappy situation. As you surrender all feeling of resistance and rebellion and yield yourself to God's loving presence, you will find inner contentment and peace of mind. As surely as darkness gives way to light, you will be free from all unhappy conditions, and God will adjust and harmonize your life.

When you are troubled, unhappy, or at a loss to know how to proceed, you need to call upon the Spirit of God for illumination. When you find the path you are trying to follow blocked by human opposition, you need more light, because there is something in the situation that you have not yet perceived. There may be another way that God is trying to show you, and the stumbling blocks may be blessings in disguise to help you find the right way. If not, and the way you are trying to follow is the right way, the way that God would have you follow, then the light of Spirit will show you how to overcome the difficulties and make your path clear and bright.

"There was the true light . . . which lighteth every man, coming into the world."

Your life will grow in breadth and beauty as you develop your spiritual vision. What you see with your physical eyes is transitory, and it may sometimes ap-

pear to you to be evil. But what you see with your inner or spiritual eyes is always the good, the eternal verity that does not pass away.

God has given you the light of His Spirit so that you may see what is His great and good will for you. This light dawns in you as you surrender your self-will and affirm your readiness and your willingness to see things as He has established them, as they are in His sight.

In Truth you should rejoice always, for every day, every hour, every moment is a time for beginning anew. It matters not if you have fallen short of your goal or if you have dissipated your talents if you but realize it and accept it wholeheartedly. Right now your opportunity is at hand, so turn away from the thought of failure and rejoice in the thousand and one ways in which God is blessing you.

Whether we feel that our place in life is small or great, we are important to God. Our loving Father is always mindful of His own. He never forsakes or forgets even the least of His beloved. When we know that we are upheld by His Spirit, our doubts are replaced by hope and our fears by faith. We feel His perfect good at hand when we let His light dispel the darkness of our wayward minds.

Fear and timidity are mental fogs that distort reality for us and cause us to reach false conclusions. In the fog of fear we have difficulty in seeing the sun of Spirit, the light that never fails. But when we look to the light resolutely and steadfastly, the fogs of fear and timidity are dissolved, and we are enveloped by the light. Then is the time to rejoice, for we see ourselves as we are—children of light, free,

all-knowing, exalted, glorious. Then will we believe in the promise as prophesied by Isaiah, "Jehovah will be unto thee an everlasting light, and thy God thy glory."

It is wonderful to think of life and light as synonymous. To think of ourselves not only as filled with life but as infolded in a wondrous light has a remarkable healing and harmonizing effect upon the cells of our bodies. All sense of heaviness is replaced by a feeling of freedom, grace, and buoyancy. We are conscious of a new flow of life that surges throughout our beings, and every cell in our bodies seems to say, "I am alive with the life and light of God." At such times, our "whole body shall be full of light."

Almost everyone interested in the spiritual side of life has had a flash of divine inspiration. It is a wonderful and unforgettable experience, when in the midst of darkness and confusion the light of Truth dawns within our beings. We wonder how we could ever have been conscious of darkness and doubt. A great desire surges up in us to live so completely in the realization of this brilliant light of Spirit that there is no longer room for fear and worry and indecision. This is not always an easy goal to reach, but each victory of light over darkness clarifies our vision and plants our feet more firmly and more surely on the pathway of light, and graciously we accept the promise,

"Thy word is a lamp unto my feet,
And light unto my path."
"For thou wilt light my lamp;
Jehovah my God will lighten my darkness."

Joy Is always at Hand

FLORA JONES SEAMAN

TRUE JOY IS sharing and awareness of the eternal joy that exists at the heart of the universe and has its perennial source in God.

It is of the very essence of life; it is a quality of knowingness and vivid awareness of the underlying truth that all is well with God's world. It is awareness that the Spirit of God has overcome the world and that goodness and love and light are perpetually being manifested in our lives.

Yes, joy exists and can be attracted regardless of outer appearances or conditions. There are avenues to joy, just as there are avenues to peace. And there are gateways to the avenues of joy and peace that lead to the gracious life.

One who has prayed,

"Create in me a clean heart, O God;
And renew a right spirit within me,"

with deep sincerity and devotion has already traveled one avenue that leads to the shining gates of gold.

Once having a pure heart, a cleansed mind, a spirit of love and good will toward all men, and faith sufficient to believe in joy despite all appearances, one will find that the gates swing open, allowing free access to the gardens of perfect joy.

I knew a young woman whose experiences had been most trying. She was forced to leave the home she dearly loved. She had to face limited financial conditions; she suffered humiliation and wrong at

the hands of a supposed friend she had trusted. She was lonely and in entirely new surroundings, cut off from all the beloved associations of her former years. She became sad, when by nature she was optimistic and cheerful.

One day she faced herself frankly and, recognizing her tendencies and state of mind, she declared: "This must not go on! I am fast becoming one of those 'pity me' folks. It's time there was a change—even if I have to make something occur. I will be joyous and rejoice; I will look happy and act happy, for I know it is right. I will not be one of those who bring shadows instead of sunshine! I will bring cheerfulness to those I meet. I will proclaim joy, day by day, till things do change."

Resolutely she refused to dwell on her recent disappointments and heartaches. They were past events and had no place in her present experience.

As for the future, it still held its full potential for great happiness. She resolved to replace her anxieties and forebodings with the strongest possible faith and hope. She declared that encroaching thoughts of apprehension or doubt would have no place in her mind henceforward. She affirmed that all was calm and peaceful in her surroundings, and she would live day by day in the present and expect happiness.

She had enough faith and knowledge of life to know that joy was still possible and that she had a right to expect it. She resolved to act as though joyful events had already occurred, as though some wonderful things had come into her life that would outwardly justify happiness and joy of heart.

Day by day she exclaimed, "Joy, joy, joy!" while trying to feel joy to the very depths of her being. It was surprising how she could feel joy when she really thought about it! As she walked along the street, her heart kept singing, "Joy, joy, joy!" And when alone she would exclaim with all the fervor of her enthusiastic spirit, "Joy, joy, joy!"

Things began to occur. She found people becoming more friendly and interested in her, more responsive and alert to her presence and her words. She herself had somehow become more alive. Her associates showed more interest in her and increasingly sought her companionship.

She learned of adult-education classes that would be of help to her and joined them. One was an art class, in which her talent for painting was revealed. She surprised not only herself but also her friends. She was no longer listless. Her fresh energy and vivacity enhanced her personality, so that those close to her began to speak of her radiance. "How radiant you look tonight!" they would say to her. And they spoke of her voice, remarking how expressive of love and kindliness it was.

Then, just as she was settling into what was to her a very interesting career and way of life, something else occurred!

A man she had known some years earlier arrived in her town on a business trip. He looked up this woman as one of the friends he had known in his home town. In her he found a bright and charming companion. As he came to know her better, he recognized her true worth and admired her courageous and confident way of meeting life. The fact

that she was personally attractive only added to his interest. Soon wedding bells rang out joyously. It is needless to say that a marriage based on such fundamentals of character and steadfast faith in God's goodness proved to be one of happiness and true joy.

Yes, there is always joy for the one who keeps faith and turns, believing, to the endless goodness and joy of God. Joy comes in the outer realm as a consequence of joy held within and is the heart's dearest treasure.

Joy is the secret at the heart of things, and it forever breaks forth in love and beauty and glimpses of the sublimity of God. It bursts forth in the splendor of the sunset and in the laughter of little children, for joy is of God and is His will forevermore for all men.

The Law of Love

Louise Darcy

No matter what the evidence
When life puts us on trial,
Fear, doubt, or grief can never win
If we with firm denial
Turn humbly to our God in prayer.
Each need He understands;
For God is judge, whose law is love:
His verdict ever stands.

"Put on the New Man"

BESSIE CAUGHREAN

PAUL WRITES THAT we are to "put on the new man, that after God hath been created in righteousness and holiness of truth." Then he exhorts us, in putting on "the new man," to "speak ye truth each one with his neighbor . . . sin not . . . neither give place to the devil. Let him that stole steal no more . . . And grieve not the Holy Spirit of God."

But with all these exhortations many of us still cling to "the old man" in us because we are hampered by our own timidity as well as by deeply ingrained habits of race consciousness. "What will my friends and relatives think of me if I put on this 'new man'?" we ask ourselves, still believing that "the mind of the flesh," as Paul calls it, is as important as the "mind which was also in Christ Jesus." We are not aware that "the new man" makes us more lovable and more patient than "the old man" and gives us more compassion for those around us.

It is our human nature to desire to attach ourselves to some form of outer security. But to put on "the new man," we must change and thereby lose what we have always considered as permanent—not only the beliefs and opinions of the person we think we are but things that are of this world as well. As Charles Fillmore says, "What seems new is but the unveiling of that which has been forever."

We forget that we live in two worlds—an in-

visible world of thoughts and a visible world of things. When we become "the old man" we have lost our right relationship between these two worlds and become confused. It is only as we change from "the old man," the man of the senses, to "the new man," the man of the invisible world of thoughts, that our consciousness is expanded. It is expanded to the point that we see that those things we thought were secure are not secure at all. Before we change from "the old man" to "the new man," we are as one who "sleepest." "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." As we change from the old, the Christ working in us gives us light, and we become new persons. Our finite minds do not understand how this can be so, but Paul, discovering the Christ as he walked along the road to Damascus, is our proof.

We remember that Paul said, "Your bodies are members of Christ." Then each of us is a member of this universal idea of sonship, a member of Christ, and each partakes of the Christ nature to the degree that the Christ is revealed through us, through our awareness of Him. This is why, if we are not aware of Christ or of being a member of Christ, we resist the change from "the old man" to a new and living quality of life, "the new man."

Paul also speaks of carnality. This is "the mind of the flesh," which does not know God. This is the state in which man takes cognizance of his body only, his flesh, and those things that belong to the flesh; that is, disease, poverty, discord, greed, jealousy, selfishness, those things that belong to the world and hold man to the earth level.

When one begins to awaken he sees more clearly. "But how am I to awaken?" is the question most persons ask. "Look therefore carefully how ye walk," Paul admonishes. And to walk "carefully," one must notice where he is going, not in an outer sense but inwardly.

What are your inner thoughts? How do you feel about your fellow men? Who do you think you are? Why are you here? You must always be conscious of yourself and your thoughts if you are to notice where you are going inwardly. Paul exhorts us to redeem "the time . . . singing and making melody with your heart to the Lord; giving thanks always for all things in the name of the Lord Jesus Christ." Do you do this? Or are your thoughts on worldly things?

Thus, to think zealously, to contemplate the consciousness of Jesus, who had faith to stand before a paralyzed man in a large audience and tell him to get up and walk, knowing within Himself that the man would walk, makes the human in us give way to the divine. Then the Christ begins to radiate from within us. As an acorn embodies an oak tree, if given the right environment, so the Christ nature manifests itself in us when we praise the Spirit of wisdom within. Thus, our consciousness is expanded, deepened, and enriched, plunging us beneath the surface of creation and letting "the word of Christ" dwell in us richly.

Jesus was aware of the frailty of human nature when He said, "The spirit indeed is willing, but the flesh is weak." We are indeed weak, because we heed the things of the world rather than the word of God. Simon, for instance, who invited Jesus to eat

with him in his house, learned that he could not take on the Christ by external contact. The portrait of Simon is a portrait of most persons today—he was a critical man, ready to point out the shortcomings of others; a man of little inner understanding; mainly a man of the world, who thought that power and faith were centered in the human mind with its false beliefs. Thus, he was afraid to live up to what little understanding he did possess.

Simon loved himself first of all, and others very little. Love of oneself is not food for the Spirit of God to dwell upon, nor can it lead us toward "the new man." But the woman who stood at Jesus' feet, weeping, "wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment." She possessed a love that allowed her to recognize the significance of the Christ.

This woman approached Jesus from an entirely different point of view than did Simon. She approached Him with faith in the Christ in Him. Simon's approach was purely from a visible standpoint. The woman did not demand anything from Him. Simon kept saying within himself, "This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner." Simon built a wall of separation between the good and the bad. By his own thoughts he was keeping the flow of infinite love away from himself. Evidently he thought he owed this woman something other than love—probably some kind of punishment for having entered his house.

Now are not most of us like Simon? Do we not

think of many things we would like to tell a person and, like Simon, become rude out of a kind of nervousness that we create within ourselves? And are we not quick to say that others upset us rather than noticing that it is what we think about a person that upsets us? And some of us may not understand, even after we read what Jesus said to Simon, that Jesus was pointing out to Simon that the majority of us are asleep and need to be awakened, for we "loveth little."

Here, then, are two persons: One desired to "put on the new man" and the other to remain as he was. They possessed, therefore, two kinds of love: self-love, and a love that is beyond and above self and its interest. Self-love seeks a reward that is selfish. The love beyond self is the love that is needed to "put on the new man." It seeks no reward. Simon's love was not directed by wisdom. It was selfish and directed by impulses suggested by human nature, tricks of the mind, human love. But the woman's love had been directed into new channels. It was a fearless love, a love that forgot about self and took her into the very presence of God. She possessed the love beyond and above self and was humble enough to wash the feet of Jesus with her tears and dry them "with the hair of her head."

This woman had looked away from the visible scenes of life or from doing something for a reward. The visible miracles of Jesus Christ altered her mind. She refused to see things in her old habitual way and changed her attitude toward life. She desired, above all else, to "put on the new man." This she did within herself. Simon did not understand this and proba-

bly would have said, like some would say today, that she would soon return to her old way of life. Jesus, however, canceled her past, forgave her sins, and she began a new life.

This is the kind of love that you and I need before we can "put on the new man." And to reach this kind of love, we need new ideas—ideas that will alter our views of life. We must close the door on materiality, on the appearances of things as seen by the senses, and meditate upon some great statement of Truth. For instance, let us take a statement by Jesus, such as, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." We remember that Paul states in Ephesians 5:14 that "Christ shall shine upon thee." So it is the Christ within us that we must follow, for Christ is "*the light* which lighteth every man, coming into the world." The only reason we do not see this light is that we are asleep to the things that pertain to God.

Make it a daily habit to reflect upon affirmations of Truth or some of Jesus' statements—not once a day but every time you have a moment to spare. Do this for a month or two, or better still, for a year or two, to discover what it will do for you. For one thing, it will release your hidden energies. It has been said that the energy which ordinarily flows into the small and petty everyday things of life—like gossip, quarrels, and other emotional irritations—is absorbed into a new sense of reality. The "sinner" who stood at Jesus' feet, wetting them with her tears, released her energies from her old life, and they were absorbed into the idea of a greater life, a greater

life that she knew really belonged to her. "Ask, and it shall be given unto you; seek and ye shall find."

"Christ in you" is "the new man," which we must put on. All of us are joint heirs with Jesus to all the treasures in the kingdom of heaven. But it is up to us to accept these treasures, for only through the Christ are we unified with God. We must, therefore, train our minds away from the negative things of life, the race beliefs, and belief in human impotency and infuse into our thoughts and words a new power, the power of Christ.

"Have this mind in you, which was also in Christ Jesus," for spiritual things can only be spiritually discerned. Recognize the power that is already within you, that develops new forces within you and opens new doors so that you can keep your mind filled with thoughts of God rather than thoughts of self. This is the way to "put on the new man," the Christ.

PRESENCE

Eleanor Halbrook Zimmerman

O Thou all-powerful and indwelling One,
I do behold Thee wheresoe'er I look—
In the sweet morning rays of rising sun,
In child, in flower, in painting, and in book;
For there is nothing made Thou hast not made—
No bird that sings without Thee, and no word
Of beauty spoken, or great works displayed
But Thou hast called them forth and they have heard.
And when I turn within, behold, Thou art
A holy presence shining in my heart!

Let Us Keep Our Youth

JOHN MANOLA

RECENTLY WHILE reading a newspaper, I saw the picture of a young-looking woman waving happily as she boarded a commercial air liner. The first few words of the caption beneath the picture told me that she was a dancer on her way to a dancing engagement. As I continued reading—came the shock. This woman, so trim, so pretty, and so radiant, was in her eighties! I blinked several times to make sure my eyes were not playing tricks on me. But no, they were not! She was in her eighties, so the newspaper said.

Then I was ashamed of myself for being shocked that a woman in her eighties could still be active, for it was the idea of staying youthful that found such an immediate response in me when I first began to study the Unity teaching. I was thrilled every time I read Charles Fillmore's words that our physical bodies can be perpetually renewed if we keep our consciousness poised in the realization of God's omnipresent Spirit of life.

Although I believed Mr. Fillmore, I still wanted to find Biblical authority for myself. And it did not take me long. In the Old Testament I found that Moses lived to be a hundred and twenty years old, and the Bible writers were careful to add that "his eye was not dim, nor his natural force abated." Of course, the dubious person always says at this point, "But the calendar was different in that day." Some-

how this does not concern me. Perhaps Moses was not a hundred and twenty as we count time, but the fact that his youthful appearance at an advanced age is mentioned indicates to me that there is a way for us to retain youthfulness at whatever age we reach.

In Isaiah 40:31 we find the wonderful promise, "They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Throughout the Bible is the continual promise of long life to those who walk with God. In the 91st Psalm we find "long life" as one of the sure rewards for those who abide "in the secret place of the Most High."

"This business, then, of inevitable mental and physical decline with the passing years is not God's will," I said to myself. If no person in the world had ever stayed young, perhaps I could not feel so confident of this. But if one person has been able to maintain a spirit and appearance of youth beyond the numerical age of youth, then this person discounts any belief that it is the law of life for us to decline with the passing of years. If Moses kept radiantly healthy and alert through the years, then so can all of us if we apply the same law that he applied. If the woman pictured in the newspaper can be a professional dancer at eighty, then certainly we can remain active and busy when we reach her years.

Benjamin Franklin was mentally keen enough in his eighties to complete his great autobiography. Johann Wolfgang von Goethe finished one of the world's greatest dramas, "Faust," at eighty-two. William Gladstone was prime minister of England at

eighty-three. Clara Barton founded the American Red Cross at eighty-four. When Georges Clemenceau was in his seventies he was called to lead his country in World War I, and Winston Churchill, now in his late seventies, is still active as a statesman and a brilliant enough writer to receive a coveted Nobel prize for literature. We can also mention that Charles Fillmore was keen, alert, and busy with his writings in his nineties.

Such persons as these have dared to stay young all their lives. And they have made it impossible for us to believe that advancing years in themselves can make us old. When Columbus touched the West Indies men could no longer believe that the world was flat. When men and women in their seventies, eighties, and nineties laugh, think, and work like the young, can we honestly believe that advanced years necessarily mean a rocking chair, an old-folks' home, and pensions?

Even Jesus did not favor age in His teaching. Jesus made it plain that if we believe in God we can experience healing. He did not say, "If you are past fifty, however, your bones are beginning to get brittle, and the healing power of God might not work so quickly." Jesus taught us that if we have faith in God age makes no difference. If we are ten or a hundred and ten, the healing power of God works in us. If the power of God can heal the cut finger of a child, it can renew and heal the entire body of an adult, regardless of his age. If the dying centurion's servant could be restored by Spirit, any condition this side of death can certainly be resurrected into radiant wholeness.

Jesus proved to us that the physical body can be altered by spiritual consciousness. Jesus proved that the body cells are plastic to our thinking. When Jesus prayed on the mount of Transfiguration and kept His vision on the Father His physical body took on the same radiance as His exalted vision. And we must never forget that Jesus said, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." Jesus came to show us what wonders abound within us all. He came to show us that if we think as He thought and realize our oneness with God as He realized it we will experience what He experienced. Our physical bodies are composed of the same elements as the body of Jesus. Our body cells are capable of the same transformation as His body cells. And if we faithfully keep our consciousness centered and poised upon the radiant Christ Spirit within us, is there any reason why our body cells should not fashion themselves into the likeness of the Christ pattern?

Of course, there is no reason why this should not be, but we must believe that this is possible. Our body cells cannot grow into more beauty and perfection if we think, "I am growing older every day"; "It won't be long now"; "What can you expect at my age?" "I'm not getting any younger." It is such insidious thoughts as these that sap our vitality—"the little foxes, that spoil the vineyards." We must stop looking on each succeeding birthday with sinking hearts and each passing minute as a step nearer the end of life for us. We must say to ourselves and mean it, *"I am the ever-renewing, ever-unfolding expression of infinite life,"* and never fear the future

again. We are unfolding the perfection of Christ, which is infinite, and the future of necessity must always be more glorious and more perfect than today.

Will you join me in this crusade for more abundant life? Let us keep our youth. Let us keep interested in everything new and wonderful that occurs in the world. Let us never get too far from the loveliness of nature, and let us never stop being amazed at the wonders of the human body. Let us contemplate little children and learn the secret that keeps them bubbling with joy and vitality. Let us forgive completely and love most generously. And most important of all, let us trust God to guide us victoriously through every experience. Let us keep our vision calmly but persistently fixed on the radiant pattern of the Christ within us. And as we keep our eye "single" toward His presence in ourselves and in all others, let us remember the promised reward, "If therefore thine eye be single, thy whole body shall be full of light."

Let us lay claim to all *that God offers: let us claim with all our power that we are true branches of the eternal vine, members of the body of which Christ is the head. Let us join our petitions with affirmations of the truth of God's promises; let our intercessions become confident acceptances of God's promises for others, and powerful realizations of God's omnipotent power and unchangeable will of love for those whom we set out to help.*

—HAROLD ANSON

My Father's Business

KATHLEEN W. WELCH

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Wist ye not that I must be about my Father's business?

THE WORDS quoted at the head of this article were spoken by a child who was destined to become the most profound yet most practical teacher who ever lived. Throughout His life He lived so close to His "Father" and understood Him so well that He was able to heal the blind, the lame, the diseased, the palsied, and paralyzed, and He even raised the dead to life again. He was so practical that He could produce at will the money for taxes, a lodging for Himself and His apostles, and sufficient food to feed five thousand hungry people.

Such knowledge and power might have been used for selfish ends. Jesus could have become the greatest, richest, most powerful dictator the world has ever known. With His profound understanding of human nature, He could have ruled nations and peoples to His own glory. But Jesus was far too wise for this. He knew and admitted that in and of Himself He could do nothing, that it was the Father within who accomplished all the mighty works. He asked, "Why callest thou me good? none is good save one, *even* God." Every healing, every word of Truth flowed through Him as the channel of God's power. He placed Himself at the disposal of this power and became a faithful steward of His "Fa-

ther's business."

What is the Father's business?

There are three possible views with respect to man's relations to the universe and its Creator.

First, man is a creature of circumstances, with very little to say about his destiny; his character and affairs are shaped by his environic universe, and he is much too insignificant to merit personal recognition from the Creator.

Second, man is absolutely independent of any universe. The universe in which he seems to function is a delusion and has nothing whatever to do with his failure, success, or spiritual growth. Therefore, he works solely for himself and his own selfish ends.

Third, man is here for a purpose, and by co-operation with the Mind that created both himself and the universe he learns to become the master of circumstances. He even assists the Father in bringing heaven to earth; that is, he helps to bring to his own consciousness and to the consciousness of his fellow men a recognition of their original divinity and perfection.

Jesus proved again and again the truth contained in this last statement. He promised, "Ye shall know the truth, and the truth shall make you free." He also declared, "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth." What cause and what truth? Surely Jesus came not only as the Son of God and as a great teacher but also as a great example and as a friend and brother to men. He came to awaken men to the true purpose of life, that of co-operating with

the Father, the creator of the universe.

Life, He taught, is a stewardship, which can be selfishly neglected or faithfully and intelligently handled. If you try to "go it alone," taking the attitude that what you earn and what you have is yours to do with as you please; that you are not responsible to anyone or anything but yourself, sooner or later you will have trouble. A physical breakdown, a sense of discontent and futility, boredom and inertia are some of the penalties paid for selfish, uninspired living.

In Joshua L. Liebman's book "Peace of Mind" the author gives it as his opinion that the ills, discontents, restlessness, and psychic unhappiness of the world (and this in spite of material prosperity) can be cured only by a more understanding faith. He says: "We must master fear through faith—faith in the worth-whileness of life, and the trustworthiness of God; faith in the meaning of our pain and striving, the confidence that God will not cast us aside, but will use each one of us as a piece of priceless mosaic in the design of His universe."

These are beautiful and wise words. Faith that the Creator will use each of us as a "piece of priceless mosaic" means faith in the loving care of God for His creation. And love is an active thing. It works. And once it is seen to work, the proof of it is there to strengthen our faith. How many difficult and dangerous situations between management and labor could be avoided if employers looked upon their employees as "pieces of priceless mosaic"; and if employees would recognize that the smallest and most insignificant job, when seen in the right light,

is a contribution to the "design of His universe"!

God not only wills to use men in His universal design. He needs to use them. How else can He carry out His purpose? The universe, including man, is the only channel through which the Creator can express His ideas, can accomplish the salvation of man. The infinite Mind enlightens the consciousness of man, and man, when he is a good steward, operates in accord with the ideas of Mind.

Let us see how this works out in everyday living.

Do you believe that your home, your money, your material possessions belong to you personally? They do not. They belong to the Creator, the source of all substance, who is solely responsible for their existence. He is the giver of "every good gift and every perfect gift." If you are co-operating with Him, He sends you ideas, and they in turn work out as necessary supply.

Do you believe that your children belong to you personally? In reality they belonged to God before they came to you. In his book "The Prophet" Kahlil Gibran expresses this truth beautifully: "Your children are not your children. They are the sons and daughters of Life's longing for itself. They come through you but not from you, and though they are with you yet they belong not to you. . . . You are the bows from which your children as living arrows are sent forth. . . . Let your bending in the Archer's hand be for gladness; for even as He loves the arrow that flies, so He loves also the bow that is stable." In other words, these children are given to you in trust. Their true Creator expects you to handle this trust wisely and well, guiding their footsteps back to their

original home, the mind and love of God. This can only be done with His help and direction. If this attitude were universally adopted by parents, it would mean the end of youthful "delinquency." Both children and parents would avail themselves of their divine parent's wisdom, knowledge, and power, and thus would be co-operating with Him.

Do you believe that your money belongs to you and that therefore you can do with it as you please? Do you believe this also about your time? Then listen to this: "There is no portion of our time that is our time, while the rest is God's. There is no portion of our money that is ours while the rest is God's. It is all His money; He made it all, gives it all, and He has simply intrusted it to us to be used in His service. A servant has two purses, his master's and his own, but we have only one." By believing that a day is ours to do with as we please, we limit ourselves both as to time and as to capability. God has already given us all eternity in which to live and grow; He has made it possible for man to be the channel through which His limitless love, wisdom, wealth, courage, patience, vision, and efficiency are expressed.

Do you believe that your work is yours personally? How much better to know it as God's work! Why not free it from the tensions, anxieties, doubts, fears, and limitations of the human mind? If you put the Creator and administrator of the tides and seasons and of the starry heavens in full charge of your affairs, you cannot fail; and your work will become a joy to you, as it should be. Hear Kahlil Gibran again: "Work is love made visible. And if you cannot work with love but only with distaste, it is better that you

should leave your work and sit at the gate of the temple and take alms of those who work with joy." Again: "Who can separate his faith from his actions, or his belief from his occupations? Who can spread his hours before him, saying, 'This for God and this for myself; This for my soul, and this other for my body?' . . . Your daily life is your temple and your religion. Whenever you enter into it take with you your all. Take the plough and the forge and the mallet and the lute, the things you have fashioned in necessity, or for delight. . . . And take with you all men."

When it is realized that life, with its work and play, is a stewardship; when man will seek advice and direction from his heavenly Father as he would if he were an earthly son working as a steward for his well-beloved earthly father; then will there be no more wasted effort or fruitless searching for happiness and satisfaction. As the sun, moon, and stars, the tides, the seasons, and all nature co-operate with their Creator, so man, the "piece of priceless mosaic," will fall into his particular place in God's universal plan and will work, play, and rest with his hand in the hand of the Father. Annie Rix Militz tells us in her book *Both Riches and Honor:* "Truly there is but one business in all God's world, and that is to prove our own divinity and the divinity of the whole race, at the same time proving that this is all there really is." "Behold, I come quickly; and my reward is with me, to render to each man according as his work is." Let us be good and faithful stewards, not burying our talent in the earth, or using it selfishly, but taking and increasing it, with the help of God and to His

glory. Then our reward will be, "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord."

Father, help us to be good stewards. Help us to understand that all we have, all we are belongs to Thee. Thou hast trusted us; teach us to trust Thee and co-operate with Thee in bringing more of heaven to earth. Help us to be worthy of Thy "Well done."

BOUNDARIES

Jessie Wilmore Murton

I harvest pearls from green ears of corn
Into a dish of gold;
I knead white loaves, whip ivory cream,
And clean sheets smoothly fold.

I wash the dishes and brush the floors
And budget hours with thrift;
Mouths must be fed three times each day,
And the feet of time are swift.

Beds must be made, and seams be sewed,
And tiny prayers be heard;
Smiles must be made to gleam again
In wide eyes teardrop blurred.

Oh, let who will have his silver ship
And journey his road to Rome;
More precious this world God bounded for me
With four small letters—HOME!

We Grow to Our Healings

LILLIAN WRIGHT MITCHELL

WHETHER WE ARE aware of it or not, there is never an illness or a misfortune that does not offer us a lesson. We can grow and advance spiritually by our seeming misfortunes. We grow to our healings. We grow to the solutions of our various problems. No one has ever traveled a troubled road without learning something along the way, but it may be impossible to determine what the lesson is while in the midst of sorrows. Often it is not until the clouds of doubt and distress pass that we realize the things we have been the most concerned about are not so important after all. This can be our lesson—discovery that we give our troubles greater room in our lives than they deserve, that we attach too much significance to them and thus attribute them with too much power.

Our anticipation of disaster has often given us great concern. Yet most of us find that many of the things we fear seldom come to pass in the dread manner we expect. Nevertheless, from the memory of these baseless fears often comes determination to draw more concrete patterns of life for ourselves. Such is growth in becoming the self-assured, poised persons we secretly long to be.

At times in this process of growth our human frailties cause us to wander far afield. Perhaps we have been careless about human commitments, about our prayers, about giving God the honor due Him,

or about our speech concerning others. Yet God does, with infinite intelligence, understand that it is not because we love Him less, but because we believe momentarily that human pleasures will suffice. There may be moments when we attempt to deny what is in our conscience, but when we meet the challenges head on we feel the glow of Christ love fill our beings and become better persons for having done so.

I dare to believe that God awaits our learning of each of these lessons. Whenever we stray, His persuasive love ever draws us back to Him, and through our intuitions He points the way to higher and better things. This is His purpose. Divine Principle, which conceived man's evolution to greater comprehension and intelligence, sees man's ultimate return to God. It is comforting to know this, but it is in our growth that we learn to believe it.

We grow to achievements by overcoming our doubts and distrusts and cultivating a confident approach to life. We grow to prosperous ways by overcoming the anticipation of want. We grow to health by harnessing the emotions that we allow to dominate and color our attitude toward life. These are the upward steps to glorious living and harmony in our affairs.

It may seem paradoxical to claim that illness and misfortune are steppingstones to spirituality, and the sick and unfortunate may not be quick to agree. Yet, great good does come from our seeming disasters. In this way we grow, little by little—learning, sifting, and eliminating the unimportant to change the pattern of our affairs. Out of this growth and

refining process we evolve as better and finer men and women.

Why is it so important for us to grow spiritually? Because, by so doing, we reach forward to ultimate perfection—the very reason we are on the earth. By constantly striving to grow in grace we follow Jesus' command, "Yet seek ye his kingdom, and these things shall be added unto you." Our journeyings in the sense world may take us through many byways, but all of them will eventually become highways to spiritual realities. By gradual and upward spiritual progress we become the healthy, prosperous, and happy persons we long in our hearts to be. Thus, it is important for us to take these spiritual steps; for if we delay learning our lessons, we shall linger in a classroom where the same problems will be presented again and again.

The practical approach to a life filled with good is contained in meeting situations, consciously or unconsciously brought about, with the full intention of learning something from them. When we do, we shall find our affairs and circumstances greatly changed for the better. Mistakes of yesterday will drop away, never to be repeated, because their lessons were taken to heart. Wondrous things will come into being for us, and ordinary events will be seen with new beauty and meaning. Our eventual return to spirituality is a decree of God from which we cannot escape. We may delay it, if we wish, by refusing to see the needful lesson within each situation we have created. If God's decree is to mean anything to us, it must include health, wealth, happiness, and peace of mind. It is inconceivable that our

loving Father would consider less than these for His children, for He loves that which He has created.

If spiritual growth is to become reality, we must make every effort possible to bring it about by endeavoring to get at the basis of our loneliness, our ill-health, our frustrations, and troubled affairs. They never came into being without invitation from us, and when troubles linger it is because we make them welcome. Let us find the reason for our ills and learn quickly. Only then can we find tranquillity and manifestation of our desires.

Our sojourn on earth may not always be simple, but God has endowed each of us with an inner strength by which we can overcome tremendous odds. Eventually we must set our "mind on the things that are above," we must keep our thoughts and affairs on a high level. We grow and soar to the heights when we free ourselves from the bondage of materiality. We grow when we seek the answers within us, when we "turn first to God." It is only by our own consent that materiality falls away.

Let us remind ourselves frequently that by our attitude toward other persons, places, and things do we surmount troublesome problems and conditions and advance in our spiritual ongoing. We must obey the nudges that Spirit is continually putting in our hearts. We must cease looking for happiness without and look for it within.

As we supplant human character traits with Christlike qualities, we shall find our paths made smoother. And living our lives harmoniously, we know that God awaits with infinite patience the return of each to His fold.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: The light of wisdom shines for me, and I am quick to apprehend.

Prosperity: "My soul doth magnify the Lord," whose love prospers me.

Healing: "My soul doth magnify the Lord," and I rest in peace, health, and wholeness of mind and body.

INSTRUCTIONS—Concentration is the centering of the attention on a particular idea. Concentration is that attention which forms a mental magnet in the mind to which thought substance rushes like iron filings to a loadstone. It brings the forces, whether mental or physical, to a common purpose.

Concentration is the law of life. Concentration is the law of health. Concentration is the law of success. Entering into your closet and holding the mind on Spirit is concentrating on the image and likeness of God.

Your word, buttressed with understanding and faith in Christ, and the demonstration of Jesus cannot help but bring to pass what you ask. "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven."

Metaphysically, divine apprehension is the illumination of the Christ Mind; it is the understanding of Spirit, and only those who look to Spirit for enlightenment will choose with regard to the ultimate good of themselves and the creative whole.

The study of God and man is identical. Your understanding of the Trinity involves an understanding of your place in it. There is the Father, the great universal Mind; the Son or Christ, which is I AM identified; and the Holy Spirit, or manifestation. God, the great supreme source, is the foundation of all. The relation of man to this source is revealed to I AM identity independent of any Scripture, independent of tradition, independent of any external authority whatever. It comes from the light within. The first lesson in spiritual development is to know that everyone has within him "*the light* which lighteth every man, coming into the world." Those who do not recognize that they have this inner light are in some of the reflected, secondary states of consciousness.

Metaphysicians understand the law by which you carry your body in mind, and how you change it by changing your mind. Get a right understanding of man—who he is and what his powers are—and all things shall be added unto you. The question is primarily to get the "light," and through it make connection with infinite resource.

Realizing that you are a child of God and that the Holy Spirit is leading you into all Truth, affirm:

The light of wisdom shines for me, and I am quick to apprehend.

The mind possesses magnifying power, which it exercises habitually either consciously or unconsciously. This power makes the mind the fertile side of man's nature, out of which spring the issues of life, abundant prosperity, every good.

We magnify by anticipation, by expecting to be prosperous through our realizations of divine substance.

The mighty power of divine love is becoming more and more recognized, although many do not understand that it prospers because it harmonizes the mind. When the Christ love is quickened in consciousness, all wrong relations with our fellow men are adjusted, and discords vanish from mind, body, and affairs. The Christ love is universal, and in it all the limitations of selfish beliefs in insufficiency disappear.

Gratitude quickens love, and love attracts whatever we set our affirmations upon. The native home of gratitude and love is heaven, or the kingdom of God. The righteous activity of these powers is the fulfillment of the axiom laid down by Jesus: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Love is cohesive, conservative, constructive; it never fails in its endeavors. Love is creative.

Declaring that love is lifted up in consciousness and made the magnet that attracts to you good, affirm:

"My soul doth magnify the Lord," whose love prospers me.

Metaphysically, magnification means exaltation, the true expression of a man who is convinced that he is working according to law and that the blessings of the Most High are being poured out upon him.

No longer think or talk about your ills. Declare often that from God comes life and that you are healed. Realize that you are nourished with words of life and strength and that your health springs forth speedily. Your home is in God, your health is in God. Affirm God as the one and only source of your healing. Give ear to Him, and realize His life flowing through all your members. He is your health unfailing. The Holy Spirit heals you, and you radiate peace to all the world. Through Christ you are inspired to express wholeness and perfection.

Our realizations of health are extensions of consciousness. A period of rest after making the affirmation and getting the realization is a state of mind in which there is a quiet attitude of confidence that results will follow.

When Spirit begins its cleansing, redeeming work there is often an appearance of inharmony arising from the necessary changes that are being made in mind and body.

Such disorder is not ill-health any more than the confusion that is apparent in house cleaning or house remodeling is ill-health. See everything that goes on in consciousness as the renewing, upholding work of Spirit by affirming:

"My soul doth magnify the Lord," and I rest in peace, health, and wholeness of mind and body.

The Sensitive Plant

GEORGIA MOORE EBERLING

WHEN I WAS A GIRL we children played on the Oklahoma prairie. At the time much of the sod had not been turned, and native prairie plants flourished in many places.

One growth that afforded us endless amusement was a low-growing plant. It hugged the earth and had delicate fernlike leaves that spread out beautifully. But if we touched one leaf, the plant folded up gently and shriveled before our eyes. This was an uncanny thing to watch, and we never tired of playing with this plant.

This was the sensitive plant. In a little while, if left alone, the plant would spread its leaves again. The sensitive plant had to live alone. It could not stand contacts. It was beautiful only as long as nothing touched it.

Some persons react similarly to the sensitive plant. However, the sensitive plant cannot help itself, and human beings can. Long ago I decided that I would not become a "sensitive plant." I knew one of these persons and watched his sensitiveness grow until it became almost a disease. At first, it was just shyness. Then this person began to brood over hurts, real or imaginary. Then envy crept in, and from envy it is but a step to malice; and malice certainly fathers hatred.

Job declared,

"The thing which I fear cometh upon me,

And that which I am afraid of cometh unto me."

One who is afraid of slights, innuendoes, and insults is certainly going to receive them. One who treasures each barbed remark, twisting it around inside him, is going to suffer. In time, then, the human sensitive plant is completely shriveled and will find it difficult again to thrust out his "leaves" in beauty to enjoy sunlight and shower.

Very often the supersensitive person is a "one-talent man." But I have always believed that God knows man's capacity for work and his desire to grow. So He gives all of us at least one talent. Perhaps the man in the parable who had only one talent and buried it would have done the same had he been given five.

Remember Tom Sawyer and the chip on his shoulder? Inevitably someone knocked this chip off. Unless one intends to wear a chip on his shoulder constantly, he cannot afford to think that anyone is trying to hurt him.

Paul found these "chips" among church people even in his day! He wrote to his Galatian converts that the works of the flesh were, among others, "enmities, strife, jealousies, wraths," and he classed these with "envyings, drunkenness, revellings, and such like."

Paul gave a sound bit of advice, too. "Let each man prove his own work, and then shall he have his glorying in regard of himself alone." In other words, one should increase his one talent and rejoice in it. Then there will be scant time to envy the "five-talent man."

Peter said, "Putting away therefore all wicked-

ness, and all guile . . . and envies, and all evil speakings . . . long for the spiritual milk which is without guile."

The human sensitive plant, after becoming envious, will very soon begin to speak evil of one who accomplishes things. Have you ever had someone tell you when you have been rejoicing over an accomplishment, over spiritual growth, or the like, "Well, that is nice, *but*——"? Then comes a bit of depreciation, a hint of scorn, "evil speakings" that may dim the peace in your heart and the glow on your face.

I heard a woman declare one day, when someone spoke of another's achievement, "Oh, she's always had the best of everything, and I hate her!" Of all the negative conditions of mind, hatred such as this is the most dangerous—envy first, and hatred close on its heels!

I rejoice in the achievement of another. I may wish that I could do as well, but I do not envy another; I do not hate another. Either shrivels the soul. I love the light and want to walk in God's light. In The First Epistle of John we read, "He that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth." And in God's sight hatred is the same as murder. "Whosoever hateth his brother is a murderer."

Paul wrote, "Now . . . put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth."

The story of Joseph never loses its power. Joseph had many gifts and talents that his brothers did not have. They were shepherds, but Joseph was a dream-

er. His brothers began to envy him. But one day when Joseph told his dreams the brothers became angry, and finally they came to hate him with a terrible hatred. They hated him so much that they were willing to become murderers. They were going to kill Joseph, but one brother had pity on him. At last, they decided to make money from their envy, malice, and hatred. So they sold Joseph to a band of wandering merchants—"Come, and let us sell him to the Ishmaelites."

It was Saint Chrysostom who declared, "As a moth gnaws a garment, so doth envy consume a man."

But we need not go to the Bible to learn about these evils. A dictionary is very explicit. For instance, malice is defined as "desire to inflict injury or suffering on another." Malice becomes sullen resentment and continual brooding. Then rancor flourishes. Spite and malice and rancor really sour the heart. One who allows these traits to develop soon shows their effects in the lines of his face. And he cannot afford to let rancor harden his face. Rather, he must smile and forgive—and forget.

One can forget, so that the memory no longer causes pain. He can forget, so that he no longer broods over an injury. Paul did when he said, "Forgetting the things which are behind . . . I press on . . . unto the prize of the high calling of God." And as followers of the gentle Lord, we have a high calling. We will not bring reproach on His name and on His cause by useless remembering.

I recall Miss Mary, who was a teacher. She gave her life to this profession. I never saw her without a

smile on her face. She knew the envy of other teachers at times; she had trouble and grief, but she was not a sensitive plant. When she reached a certain age, the district in which she worked required that she retire. She was in perfect health and looked many years younger than her age. Idleness had no place in her busy life. Idleness may be a great aid to the supersensitive person, but Miss Mary was too busy to be supersensitive. When the time came for election of new school officials she was elected to a high position in the educational field. The position did not limit the individual by age, but measured him by ability. She was able to use her many gifts in a genuinely creative sense and to guide young and new teachers with her many years of teaching experience. She might have sulked; she might have brooded. But she was not a sensitive plant and did not shrivel.

We have the power to choose. We may grow into strong oaks, or we may forever hug the prairies and let ourselves become shriveled and ugly. The choice is ours!

I thank Thee for the voice that sings
To inner depths of being;
For all the upward spread of wings,
From earthly bondage freeing;
For mystery—the dream of things
Beyond our power of seeing!

—FLORENCE EARLE COATES

"Free Indeed"

FAITH CORNWALL

IN EVERY MAN'S MIND are states of consciousness that limit him. Yet, until he grows in spiritual understanding beyond these states, he does not realize that there is anything wrong with what he thinks, nor does he know that he is restricting his life. The question is not one of escaping limiting conditions, which we know can bind us; it is, instead, one of changing our consciousness.

Man is created with unlimited possibilities for spiritual expression. However, there is one restriction—in order to experience this freedom of Spirit man must keep his mind and life in conformity with spiritual principles.

For example, love is a spiritual principle. One may be in bondage to loneliness because he is not expressing love in its full and true nature. He may be bound not by circumstances but by an unloving disposition. When he learns to conform his thoughts and emotions to the quality of love, he is released from the prison of self and finds joyous human relationships.

It is the same with all other forms of human bondage. We are not bound by conditions but by the states of mind that produce these conditions and that cause us to have a limiting reaction to them. Certain persons have risen from apparently hopeless conditions into success, while others have remained subservient. This demonstrates that the ability to be

freed lies within the person and that each may, when he tires of the oppression of his taskmasters, arise to claim his freedom.

We are not to be submissive to unsatisfactory conditions, but we are to be submissive to Truth, which changes these conditions. The work is done in our minds and hearts, where we recognize spiritual realities and put them to work in our lives.

Many things that we take for granted in our way of life are forms of bondage. One person's bondage differs from another's in details, but there is a general race pattern that we have come to accept. Included in this pattern are our beliefs in sickness, sin, lack, and death—physical, mental, and material limitations.

Socially and economically we are being freed in many ways from bondage. It may seem that this freedom comes about through outer changes, but each improvement is the result of the freedom of thought on the part of those who have caught the vision and co-operated. Some few have lagged behind, refusing to accept new ways and inventions. And they are still restricted to the old, more difficult way of life. For the most part, however, we have accepted the forms of progress that are themselves evidence of a growing enlightenment.

In spite of great technological and social advancement we need to be freed from many limitations that we still accept. Each person is bound by chains of his own making. They may be flimsy and ephemeral yet stronger than steel, until they are voluntarily severed. Faith that things can be different is the first requirement. Until the light is quickened

in us, we are inclined to see our difficulties in the same old twilight. In our attempt to think of solutions we go over and over the previously known limited possibilities. But when the spotlight of faith reveals Truth to our minds we see new possibilities; we are guided to pray in the right way and to take the right steps.

When the light of Truth is brought to bear in our consciousness circumstances in our lives are altered. Even when they do not seem to change immediately our reaction to them is altered, so that we are no longer in bondage to frustration, unhappiness, fear, or tension.

Unlike the captured dragonfly, which beats its wings against the windowpane because it knows it should be free, we shall not beat ourselves against the limitations of our lives by resisting or resenting the limitations. Rather, we shall open the windows of our minds and let in the healing realization that there is no power in evil, that only the good has power in our thoughts and in our lives.

Then, we shall work to bring every thought and activity into conformity with spiritual law, for only in this way can we attain and maintain freedom. As we remain within the boundaries of the laws of our being and of the universe, we shall be free from all that keeps us from being our best and from experiencing the unlimited blessings of the kingdom.

"For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." "If therefore the son shall make you free, ye shall be free indeed." "Ye shall know the truth, and the truth shall make you free."

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, July 4, 1954

UNITY SUBJECT—*Growth in Christ.*

INTERNATIONAL SUBJECT—*Jesus, Our Example.*
—Luke 2:40-52.

40. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

41. And his parents went every year to Jerusalem at the feast of the passover.

42. And when he was twelve years old, they went up after the custom of the feast;

43. And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;

44. But supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:

45. And when they found him not, they returned to Jerusalem, seeking for him.

46. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:

47. And all that heard him were amazed at his understanding and his answers.

48. And when they saw him, they were astonished: and his mother said unto him, Son, why hast thou thus

dealt with us? behold, thy father and I sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart.

52. And Jesus advanced in wisdom and stature, and in favor with God and men.

GOLDEN TEXT—*Jesus advanced in wisdom and stature, and in favor with God and men.*—Luke 2:52.

SILENT PRAYER—*I hold before me the ideal of the Christ Mind, and work to realize it in myself.*

Growth is a condition of life. Even after the body reaches maturity its cells are continually renewed. When cellular renewal ceases life ends. Static existence may continue for a time, but vital, pulsing life is no longer a conscious possession.

All growth is under law. In the plant kingdom it takes place without voluntary action, but in the animal kingdom action is a necessary condition. Except in the simpler animal forms, such as coral, the animal has the power of locomotion and can exchange an unfavorable for a favorable environment. In man the requirements of the law of growth are more exacting than elsewhere in the scale of life. Threefold growth is necessary for man's all-round development. Of the three, physical development is first.

The child Jesus grew in obedience to law. He therefore increased "in wisdom and stature, and in favor with God and men." His is a type that illus-

trates perfect, uninterrupted growth. Jesus represents our growing inner consciousness that we are sons of God.

The law of creation involves first the idea and then its fulfillment in manifestation. The formless and invisible divine substance thus becomes the formed and visible Son of God. To designate the bringing into manifestation of the Son of God, Jesus uses the term regeneration. Science uses the word evolution to describe in part the bringing into manifestation of the Son of man. Belief in the type of process by which the manifestation is perfected may vary, but the goal in each case is perfection of the type. "Ye therefore shall be perfect, as your heavenly Father is perfect."

If action is necessary for man's physical growth, it is necessary for his mental and spiritual growth also. A faculty that is not used deteriorates as certainly as an unused muscle. An arm that is carried in a sling becomes flabby and in time useless. Faith and love, if not exercised, likewise become too weak to be recognizable for the spiritual powers that they are.

The object of growth in Christ is the development of the faculties to the full-orbed perfection that Jesus attained. He told His apostles that through faith in the Christ they were to do greater works than He had done. But until we learn to do the lesser works, the greater must wait. Just as a muscle grows stronger and firmer through consistent, regular use, so faith, wisdom, judgment, love, imagination, and all the other faculties grow stronger and more efficient through continual exercise. No one can reap

the rewards of faith or do the works of faith until he has learned to be faithful and has put his new-found knowledge to the proof. Nor can the one who is loyal to faith in his daily living escape the rewards of faith. He becomes a partaker "of the divine nature" as surely as he remains faithful to the development of the divine in himself. The ox moves slowly; but once hitched to the cart, the wheels follow him at the pace he sets for them.

In his outer consciousness, man may not understand why the all-powerful Son of the Most High should spend so much time in inner communion. Communion is one form of exercise that must precede all growth in the higher realm, and experience proves that it is necessary. Those who give due attention to communion with God find themselves established in harmony. When they develop one faculty or trait, they make the development of the next related trait easier. Diligence leads to faithfulness, even in the performance of everyday tasks. Faithfulness supplies virtue; virtue brings knowledge of purity and goodness; knowledge leads to self-control, which brings patience, and patience ends in godliness. Godliness, though a very high development, is less high than brotherly kindness, to which it leads; and brotherly kindness develops divine love in the heart.

Whoever abounds in these qualities will not be idle in a world that is "white . . . unto harvest." He will be up and doing every day and hour, putting his powers into practical use. So occupied, he will not be "unfruitful unto the knowledge of our Lord Jesus Christ." Knowledge of this kind cannot

remain static or unfruitful without degenerating into something less than firsthand knowledge. It becomes insincere and narrow pharisaism. When our work has to do with the developing of the Christ in ourselves and in the world, we are up and doing it as best we can.

QUESTIONS

1. What is the law of growth as it applies to man?
2. Was the growth of the child Jesus typical of the law of growth?
3. What is the goal of regeneration? Of evolution?
4. Is use or exercise of the mental and spiritual faculties necessary for their growth in consciousness? Explain.
5. How do we become partakers of the divine nature?

Lesson 2, July 11, 1954

UNITY SUBJECT—*Learning the Lesson of Reliance.*

INTERNATIONAL SUBJECT—*Are We Growing as Christians?*—I Cor. 3:1-3; Eph. 4:11-16; II Pet. 1:5-8; 3:18.

1. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ.

2. I fed you with milk, not with meat; for ye were not yet able *to bear it:* nay, not even now are ye able;

3. For ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?

11. And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12. For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ:

13. Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ:

14. That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error;

15. But speaking truth in love, may grow up in all things into him, who is the head, *even* Christ;

16. From whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

5. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge;

6. And in *your* knowledge self-control; and in *your* self-control patience; and in *your* patience godliness;

7. And in *your* godliness brotherly kindness; and in *your* brotherly kindness love.

8. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.

18. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him *be* the glory both now and forever. Amen.

GOLDEN TEXT—*Grow in the grace and knowledge of our Lord and Saviour Jesus Christ.*—II Pet. 3:18.

SILENT PRAYER—*I build my life on the cornerstone of Truth.*

Of recent years much has been said and written about the mental and spiritual immaturity of the physically mature person. Some have estimated that

the mental age of the average adult is only that of a fourteen-year-old child. This unflattering immaturity was evident in the Corinthian Christians of Paul's time. To Paul these people were children, and he did not hesitate to call their attention to habits and traits that proved them to be childish.

In the first place, "babes in Christ" are unable to help themselves. They must be carried by those who are older and stronger in the faith. Some Christians now answer to this description. Instead of feeding on the substance of Truth and thus gaining the strength that comes to the self-reliant and to those who trust Christ to make their efforts effective, they exhibit spiritually the incompetence of little children. Whereas, the man who is developing toward the "measure of the stature of the fulness of Christ" can rule his spirit under whatever conditions arise; but the "babes in Christ" are lacking in self-control and easily fall to bickering among themselves over subjects that are of little, if any, real importance. The mentally mature person ignores doctrinal differences, knowing they are not among the things that endure. He centers his attention, instead, on the qualities of love, wisdom, faith, meekness, and strength. He seeks to perfect himself in them, giving scant thought to the progress or lack of progress of others, except as he can help them. He refrains from judging them, knowing that he is qualified only to judge who has mastered the law and can speak with authority. This he cannot do until he has successfully met the tests of experience that have come to all mature persons.

Jealousy and strife are proofs of spiritual infancy in any man or group of men. If we are to grow in

Christ, we must exhibit a true, practical understanding of faith, love, and the other faculties of the mind. These faculties must be applied as they are needed to refresh, encourage, and bring the new thoughts of Truth into fruition in the mind.

A master builder, understanding the necessity of a sure foundation, possesses himself of plans and specifications before he begins to build a house. The builder who would begin to erect his building without studying the plans or knowing the size or design would be considered incompetent and unfitted for what he was undertaking. To build a life by the plan of the Christ, one must know the meaning of the Christ and realize that it is possible to lay the foundation on the unshakable rock of Truth, as well as to fashion the superstructure by the plan mapped out in advance. Conviction of Truth makes the foundation sure.

A mature man takes heed how he builds on even a good foundation. If he puts forth his best thought and effort each day, he builds gold into his character. Second-best thought and effort in character forming may be compared to silver: the builder reaps a reward, but it is smaller than the one he might have had. When he depends on random thought and spasmodic effort alone, he builds wood, hay, stubble, and other perishable stuff into what becomes undependable character.

Everyone's work is made manifest by the light of understanding, a light that is kindled by the fire of experience. Experience tests the worth of all thought and action. To do what one has thought puts thought into form, and form can be seen, handled,

examined, and used. So-called hard experience is the result of action that is contrary to divine law; or it is experience that springs inevitably from conditions created by past unlawful thinking and acting. Jesus lived in harmony with divine law. But because He met the adverse thoughts and acts of a class who were obsessed with observance of the letter and denial of the spirit of the law, He underwent the experience of crucifixion. Even so, the fire of crucifixion revealed the truth of the resurrection life and the unfinality of death. Where Christ is the Master Builder, the grave is not the victor, for His work abides. It alone is not subject to the destructive action of the fire of experience. "He himself shall be saved."

QUESTIONS

1. What is the mark of the spiritually mature person?
2. What are jealousy and strife signs of to one who is studying mental development?
3. What gives a sure foundation to life?
4. Interpret the reference to character building of gold, silver, wood, hay, and stubble on the Christ foundation.
5. By what light is one's work made manifest, and by what fire is it tried and proved?

Lesson 3, July 18, 1954

UNITY SUBJECT—*Making Truth Habitual.*

INTERNATIONAL SUBJECT—*Growing through Bible Study.*—Acts 17:10, 11; I Tim. 4:13-16; II Tim. 2:15; 3:14-17; Heb. 4:12.

10. And the brethren immediately sent away Paul and

Silas by night unto Berœa: who when they were come thither went into the synagogue of the Jews.

11. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so.

13. Till I come, give heed to reading, to exhortation, to teaching.

14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all.

16. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

15. Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.

14. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15. And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16. Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness:

17. That the man of God may be complete, furnished completely unto every good work.

12. For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.

GOLDEN TEXT—*Every scripture inspired of God is also profitable for teaching, for reproof, for cor-*

rection, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.—II Tim. 3:16, 17.

SILENT PRAYER—*The word of Truth helps me to adjust myself in all the relations of life.*

To make a thought a part of us, we must live with it habitually. It must be made a progressive mental habit, and in addition to this, it must become the basis of our acts. If we take the thought, "Jehovah our God is one Jehovah," and keep it in mind, repeating it silently as often as opportunity offers, it presently takes possession of the mind and repeats itself to us in much the same way that a song often sung begins at length to ring in our ears.

This lesson is one of admonition to us to be diligent in knowing the Truth and abiding by it. The great need of our civilization today is faith in God. In the child, faith easily becomes instinctive. And under intelligent teaching, it soon regains what has been lost during the last generation of purely secular instruction. As we come to understand and observe the law of being, our forces and faculties increase mightily in power. We know that undivided devotion to a high ideal rules out of a person's life the tendency to be satisfied with anything less. Such devotion requires all one's heart, soul, and mind. Where love is spontaneous, this concentration of energies on the loved object is instinctive and effortless. Where love must be developed, patient practice of the thought of God must be the constant rule. In keeping this rule we find certain helps invaluable.

Prayer is the first of these in importance. Where

children are trained to hold the ideal of the state as the supreme authority and the ideal of the political leader as infallible, prayer is dispensed with. But where the ideal is of God as the Supreme Being, prayer is necessary. Conscious prayer or an appeal to the Infinite is the sincere expression of the heart's desire. Prayer acquaints us with the nature and strength of our subconscious energies. Desire, lacking prayer to make it articulate, remains subconscious, resulting in a feeling of unsatisfied longing and futility. The thought of God is the first act of prayer, and by this means the first commandment is kept in the heart.

As we rest our faith on what is higher than ourselves and yet on what still is part of ourselves, we acquire self-dominion, the power of self-control in every emergency that may confront us.

Self-dominion is acquired also through meditation. To contemplate the thought of God and our relation to the infinite mind induces prayer. True meditation merges into prayer as reflection merges into understanding and devotion. Just as "injuries, long dreamt on, take away at last all rest," so goodness and greatness held faithfully in mind quicken our faith and enlighten our understanding. We learn to think and live in singleness of heart by identifying the entire consciousness with the ideal of spiritual life.

The duty of training our children is secondary only to our duty to discipline and train ourselves, for once we establish self-control and dominion in our own character we are able to teach our children by the most effective method—that of example.

Precept is of value only when it is in harmony with the habitual thought and conduct of the preceptor. Reverent conviction and daily practice bear fruit in the character of those who are exposed to them. They form a safe and reliable guide.

QUESTIONS

1. How is a thought made habitual?
2. What is the great need of our civilization today?
3. Of what help is prayer? How does it affect faith?
4. How do we learn to think and live in singleness of heart?

Lesson 4, July 25, 1954

UNITY SUBJECT—*Learning to Pray.*

INTERNATIONAL SUBJECT—*Growing through Prayer and Meditation.*—Luke 11:1-13; Phil. 4:6, 7.

1. And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.

2. And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come.

3. Give us day by day our daily bread.

4. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves;

6. For a friend of mine is come to me from a journey, and I have nothing to set before him;

7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?

8. I say unto you, Though he will not rise and give

him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent?

12. Or *if* he shall ask an egg, will he give him a scorpion?

13. If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

6. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

7. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

GOLDEN TEXT—*Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward.*—I Thess. 5:16-18.

SILENT PRAYER—*I pray with the spirit and with the understanding when I meditate on God and commune with Him.*

In this lesson Jesus represents the I AM engaged in its task of training the faculties of man. These faculties are represented by the apostles. The teaching of Jesus, "The kingdom of God is within you," shows that prayer is an intercommunion of the whole

man and not merely earnest supplication addressed to God. Meditation or serious contemplation has in it much of prayer, and although prayer and meditation are often mentioned together as separate but related subjects, either may include the other.

True prayer is a continuing consciousness of God. "Hallowed be thy name." He who devotes himself to God finds even the name of God invested with spiritual significance. This name has power to elevate his thoughts and lift him out of depression, discouragement, doubt, and despair—all of which bring him in touch with the reality represented by the name. He uses the name of God to express only what is holy, true, and constructive, never to express negative thoughts or feelings. As a son of God he identifies himself with the principle of Truth and expresses its qualities in his thought life as well as in his practical affairs.

Whether we interpret the words, "Thy kingdom come," as "Let thy kingdom come" or "Thy kingdom is come," by praying them we engage ourselves to do our part in ushering in the kingdom here and now. If the kingdom is dominant in our thoughts, it will rule the entire program of our lives. The law of thought and action is such that the one determines the other. Therefore, to think that the kingdom is come in spirit and in truth is to have the kingdom in oneself and to have become citizens of the kingdom here and now.

To pray, "Give us day by day our daily bread," is to ask in full trust and confidence that our daily needs be supplied and to know that they are supplied already in the invisible. Our simple basic needs are

easily satisfied from the bountiful storehouse of the Infinite. Man has many hungers, ranging from the physical through the intellectual and the emotional to the spiritual. But the Infinite's abundance covers them all with equal ease.

The forgiveness of our sins hinges on our forgiveness of those who have sinned against us. We are forgiven only in the measure that we forgive persons who have given us cause to remember them without joy or gladness.

Since there is but one power in the universe, logic would seem to prove that it is this power that leads us into temptation when we fall into the grip of adverse desire. However, man's free will leads him to misdirect the one power in its passage through his mind and heart so that it issues in temptation or perverted desire.

Importunity is the mark of the person whose will to attain is difficult to shake off or deflect. The importunate prayer is one that man holds constantly in mind and will not let go of until he has realized it. Man does not need to beg and beseech God to supply his needs. The child tells the father that he is hungry, and the father at once gives the child food. Infinite supply as promptly meets man's need when he opens the way for it in Spirit and in Truth.

Man's failure to receive what he asks for is due to his lack of understanding. He does not know how to receive what is freely given. He undertakes to perform in personal consciousness an act that is altogether spiritual. In a realm where selflessness rules he expects selfishness to avail as it does in the world of externals. "Ye ask, and receive not, because ye

ask amiss, that ye may spend *it* in your pleasures." For a person to ask for the Holy Spirit is to receive it, provided he desires the Spirit above all else. With the asking goes affirming; in fact, the prayer may take the form of affirmation. Where a man is well established in faith, his mere knowing that a thing is true is sufficient without his using words.

The right attitude in prayer is to realize that divine will for man is all good and to accept this will completely. "Thy will be done" is one of the first lessons to be learned, and it is not learned until man knows that his willingness does not mean resignation to negative conditions or other evils but rather strong trust and confidence that what is for his best good is assured to him. In this confidence Paul enjoins Timothy, "Hold the pattern of sound words which thou has heard from me, in faith and love which is in Christ Jesus."

The pattern of sound words is a tried and proved one to use whenever one is assailed by doubt. Sound words have power to banish doubt and fear and to usher man into the heaven of inner peace and security. This was the peace that Jesus Christ possessed and that He prayed His apostles might know. It is the peace that every one of us inherits upon entering the Christ consciousness.

QUESTIONS

1. What is represented by the disciples' learning to pray under the direction of Jesus?
2. Explain what prayer really is.
3. How does the name of the Father influence man?
4. Interpret the words, "Thy kingdom come."
5. How are all man's needs supplied?
6. How is complete forgiveness realized?

God Bless This Automobile

This is God's car. God's hand is at the wheel. His wisdom chooses the way, which is the highway of Spirit. Nothing impedes the progress of this motorcar; it neither gives nor receives offense in all its journeyings. God's law of order and right adjustment is manifest in all its mechanism. God's love directs its errands. No fear alarms its occupants; for God's presence blesses them with the spirit of peace.

The driver of this car is an emissary of Spirit. God's wisdom inspires in him alertness, good judgment, and quick decision. God's patience gives him temperance and courtesy. God's love makes him swift in the service of Christ, and slow to respond to destructive impulses. The Spirit of the Lord is upon him and directs him in all his ways.

Silent UNITY

The light of wisdom shines for me, and I am quick to apprehend.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

MY DAUGHTER WROTE you when my husband was so very ill, asking for prayers for him. I want to tell you how he was saved by prayer. "Cancer of the lungs," seven surgeons said, and they operated. But when they got into the lung cavity the Lord had been there before them and no cancer or even a tumor was there.

My children said: "It's a miracle! We have seen divine healing today." And it was true! Today my husband is getting along fine, is back at work, and gaining slowly. The X rays are all clear, thank God!

Thank you from the depths of my heart for your prayers and all the help you have been to me over the years.—*Mrs. E. L., Colorado.*

Hearken unto Me

I WANT TO THANK you for your prayers in behalf of my father. He was recently discharged from government service here. Too, he was very blue and sad because the baby of the family had married and moved away.

I wrote you asking for prayers. Since then my father has been able to get the perfect job for him over scores of other applicants. In fact, the job had already been filled when he got there. But they called him a week later and asked him if he still wanted it. That was after you had received my letter. And the store told him he can have the job as long as he wants it. Prayer is really miraculous! Thanks so much. —*B.C., Washington, D.C.*

IT COULDN'T HAVE been otherwise—exactly the right family "found" the apartment which you, with your prayers, were helping me to rent.

I had thought I would not rent to persons with children, but this little ten-year-old needed the big sunny porch to enjoy while she grows well and strong again! Her little three-year-old sister is such a pleasure to me as she follows me around the yard with her own rake and hoe! Tonight I am baby sitting while their parents enjoy an evening of freedom. These lovely tenants were worth waiting for!

My appreciation for helping me to know that God's way is always the right way if we but ask for His guidance, and have faith without impatience. —*Mrs. T.R.C., Oklahoma.*

He Is My Refuge

THANK YOU FOR your reply to my request for prayers. I am blessed in so many ways that often it would seem as though real miracles were happening in my life.

I can thank God for the health I now enjoy, when at one time it seemed as though I hardly had

the strength to walk a block. Now I fly along at a marvelous rate.

I think I have really heard the voice of God speaking to me. Recently I was faced with the problem of whether or not to accept a job after regular working hours. This would mean that I would have a good dinner every night even though I would have to work longer. I hemmed and hawed, being, I suppose, of a naturally lazy disposition. And then one day as I was walking along the street I heard a voice say, "Who needs it more than you do?" Just as simple as that! I'm sure nobody else heard it. It seemed to come from inside me and yet from above me. At any rate, the extra job has proved a blessing.

I am praying now that God will keep me peaceful and poised in the bustle of everyday life. Life is a great mystery, and Truth walks around with all the keys. Thank you again for your prayers, your helpful pamphlets, and above all for your faith that love is stronger than fear, goodness than hate, and that God is supreme in His universe.—*D.P., New York.*

Father, I Thank Thee

I WISH TO EXPRESS my gratitude to you and thanks to God for the answer I received to my request for prayer for a suitable house for my daughter and her children while her husband is in Korea.

We were led to a house convenient to every need she will have. The house is right in the location she hoped to find—and this when there were no houses listed for rent anywhere near. Thank you for your help.—*Mrs. R.K.LeB., California.*

THIS PAST MONTH has been so full of blessings that I don't know where to begin! The very day I wrote you about our trying to adopt a child and asked for your prayers, the phone rang. It was the agency calling to say we had been approved. I had not even had a chance to mail the letter to you. I prayed, and wrote you, and then left it all in God's hands.

Everything has gone so fast and so perfectly I know our prayers and yours have been answered. We have had our darling little baby daughter exactly ten days, and she is perfect in every way. We feel so lucky and so blessed.—*Mrs. J.L.W., Georgia.*

AGAIN I AM ABLE to tell of another instance in my life where answered prayer played its part. I was unemployed for a few months. During that time I continued to use the words of Truth that you sent me.

I am happy to report that I am now employed, working with congenial people. I know that it is God's gift to me, for only from Him comes my help. —*Mrs. E.M.M., New York.*

A FEW DAYS AFTER mailing a letter to you for prayers for a home, a five-room modern home turned up, one which we were able to get at a reasonable rental.

I feel God must have sent it, since houses in this vicinity are so scarce.—*M. C., Illinois.*

He Shall Have Abundance

PLEASE SEND ME a prosperity bank. I have been reading UNITY and *Weekly Unity* for four months now and using the monthly thoughts daily. My whole life

and outlook on life have changed to the point where I feel and act like a different person. I have also had demonstrations, small but thorough. Now I am amazed to think that in the past I was going through life without depending on God for everything, but adhering to man-made beliefs of life. It really has been a blessing to me.—*D.A., Illinois.*

My Help Cometh from Jehovah

SO MANY WONDERFUL blessings are coming my way since I have been receiving my UNITY Magazine.

Never before have I had such inner peace as I have since I began reading and studying Unity. If I become anxious or worried over anything, I close my eyes and silently say "The Lord is My Shepherd," and everything works out smoothly. I know God works for everything for my good.

I know now what real love and happiness are. They must come from our hearts. If we really want love and happiness, we must love other persons and give them happiness, for it is in the giving that we receive.—*I.M.W., Jamaica.*

UNITY is a must in my life, and I am always eager to pass its good words on to all.

This magazine has been a source of great comfort and courage to me since the passing of my husband and my nineteen-year-old son. Oh, it has not been easy! But with God's help I have come through with flying colors. I know now that one lives through all things and emerges a better and finer person if he will turn to God for help.—*Mrs. T.L., California.*

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 2803 Highland ave

ARIZONA

Globe—Sarah Lightle, 117 E. Oak
Phoenix—Harold Irving, Woman's club
Tucson—Chas Smith, YMCA

ARKANSAS

Little Rock—Mildred Brown, 1322 Broadway

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty 1009 Cordova, Magnolia Arcade
Cambria—A Williams, Derby & Warwick
Castro Valley—Edith Gruenwald, 1025 Crow Canyon rd
Colton—Harriet Nicholls, 13 W H st
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 4024 Irving
Escondido—Lola Mays, 143 W Grand
Fontana—H P Nicholls, Community church
Fresno—Alice Stokes, 171 Blackstone
Glendale—Clifford Carpenter, 236 So Brand
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 4004 La Crescenta
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Helen Mouton, 4419 Mettler; Glenna Arrowsmith, 967 W Vernon
Modesto—Alma Ladd, 201 E e
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, K P hall, 115 N Tremont
Pasadena—Max & Frances Flickinger, 293 N Euclid; Carrie Love, 80 Orange
Pomona—C L Tuntland, 249 W Monterey
Redlands—H P Nicholls, 640 W Fern
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Native Sons bldg
San Bernardino—Mr and Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyons, 209 Joaquin
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Pauline Powell, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 48 W Poplar
Taft—Della Shutts, 402 Monroe
Van Nuys—Mary Hider, 7605 Van Nuys; Vera Stenen, 5745 Woodman ave
Vista—Sonja Samiran, 323 A B'way
Walnut Creek—Marie Giles, 1756 Lacassie lane
Whittier—Unity, 7819 Glengary

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer, 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 128 B'way
Delray Beach—Lucy Stringer, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
Ft Myers—Ann Werner, Grand & Lafayette club
Hollywood—Nora Campbell, 211 Morse arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax
Lakeland—Dan Gunderson, City Hall
Lake Worth—Maud Guitteau, 20 S Federal hgw
Miami—John Baughman, 158 NE 4th
Miami Beach—May Stoiber, 5501 Pine Tree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Eva Rosencrans, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Women's club

St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

ILLINOIS

Alton—Elsie Eckert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gordon, 4307 S Mich; John Johnson, 3310 W 15
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Unity, 1305 Broadway
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Unity, 2440 Fairfield
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Unity, Court house
Indianapolis—Margaret Strahle, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Wm Fischer, 3118 Grand
Sioux City—Grace Dickhaut, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Eleonore Krafft, Woman's league
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson, 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, 530 Scribner ave NW
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 71½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Unity, 319 Ash
Kansas City—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Wm Helmbold, 4526 W Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 ave S
Livingston—Mary Wessel, 118 E Callender

NEBRASKA

Omaha—C N & Hallie Broadhurst, 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Asbury Park—John Manola, Asbury Park Press Auditorium
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 112 Oak
Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori 73 Cutter Mill
Ithaca—Unity, Women's Community bldg
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 2333 8th ave; Janet Holland 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Heights—Adele Woodruff, 53 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 1913 5th ave
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Frank Grunder, 1075 W Market
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Mansfield—Ethel Wallace, 29½ N Walnut
Marion—Unity, YMCA
Springfield—Ross Goodman, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Frank Grunder, YWCA bldg
Youngstown—Frank Grunder, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 1101 Johnstone
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 25 E 19

OREGON

Eugene—Unity, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Frances Clement, 756 Oak
Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Lillian Brass, 3500 Louisiana; Dale & Donna Newsum, Scanlon bldg; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1620C Broadway
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—E MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald O'Connor, Arcade bldg; Ella Peterson, 1251½ Bothell
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, Ritz hotel
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Charles Roth, Pitt bldg
Winnipeg—Edna Bowyer, 360 Young

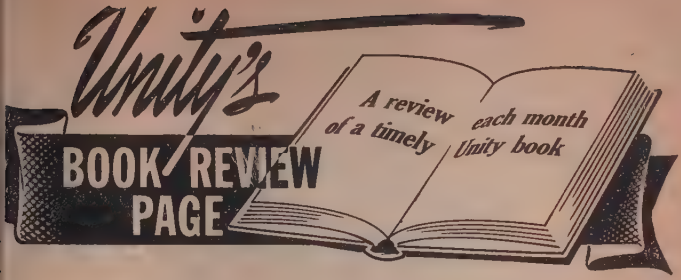
ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair Hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

MEXICO

Mexico D F—Clara Kouns Lumpkin, Juarez 30, room 305

Unity literature in French: Unite, 22 rue De Donal, Paris 9; ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian: Eva Pasini, 5 Corso Genova, Milano, Italy; in German: Kathe Blenkner, Kindstr 16, Bad Godesberg/Lannerdorf Post Mehlem, British Zone; in Swedish & Finnish: Maija Blomberg, Tervakoski, Finland



Prosperity's Ten Commandments

By Georgiana Tree West

The Ten Commandments form a true foundation for permanent prosperity as well as for right spiritual and moral conduct, according to Georgiana Tree West.

Mrs. West devotes a chapter of her book to each of the commandments, adapting them to the subject of prosperity. For example, the first commandment, "Thou shalt have no other gods before me," is paraphrased from a prosperity viewpoint by Mrs. West as follows: "Thou shalt look to no other source but God for thy supply." Then she explains that since man's life is derived from and dependent on God man can and must look only to God for supply.

The other nine commandments are adapted by Mrs. West just as carefully as the first one. Letting go, tithing, speaking the word, and giving and receiving are among the subjects treated by Mrs. West.

Prosperity's Ten Commandments inspires its readers with a zest to put Truth into action by following the down-to-earth suggestions for claiming order and prosperity in one's affairs.

(*Prosperity's Ten Commandments* is priced at $1 a copy.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again		$1.00
	Favorite Unity Radio Talks		1.00
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	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English*	1.00
	Lessons in Truth	*English, Italian, German, Spanish, Russian, French, Dutch*	1.00
	Letters of Myrtle Fillmore		1.00
	More Wonderful You, A		1.00
	New Ways to Solve Old Problems		1.00
	Peace Begins at Home		1.00
	Prove Me Now		1.00
	Things to Be Remembered		1.00
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Greeting Booklets

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For Thy Benediction	.10	Mental Equivalent, The	.10
Gift of Immortality, The	.10	Sanctuary	.10
God Bless Your Birthday	.10	Song of Life, The	.10
God Is Blessing You Now	.10	Stream of Life, The	.10
Holy Bread	.10	Where I Am King	.10

(Any 12 of these booklets $1. Envelope included)

NEWS *from* UNITY

"A Little Child Shall Lead Them"

"Fred Haithcock stared out into the warm, velvety, blackness of the Mississippi night. 'If we don't pick strawberries in the morning, and keep on picking till they're in, we're going to lose the whole crop,' he said to the garden foreman beside him. 'I don't think I can stand a loss like that, especially after getting caught last year with no labor to get the asparagus in.' "

Fred Haithcock had a real problem, for all the workers in his vicinity were already promised elsewhere. He opened his Bible, and suddenly one verse stood out before his eyes; he knew he had found the answer he sought!

This article, "A Little Child Shall Lead Them," by C. A. Pruett, appears in the July issue of *Good Business,* Unity's Truth magazine for business people. A year's subscription for *Good Business* magazine, twelve monthly issues, is priced at $1.

"Gold Mine for a Lady"

Many years ago, a young woman from Boston, Massachusetts, decided to seek fame and fortune in the wilds of the Klondike. Young women were expected to be very proper then, and all her friends were shocked. Nevertheless, this young woman, who was Miss B. Mulrooney, persisted in her determination and went to Alaska alone.

Young people will be thrilled to read how, after many struggles and perilous adventures, this young woman finally achieved prosperity and rendered a valuable service to others. Her true story, "Gold Mine for a Lady," by Reita I. Bean, appears in the

July issue of *You* magazine, along with many other excellent stories, articles, poems, and features. *You* is Unity's Truth magazine for young people, and a year's subscription (twelve monthly issues) is only $1.

Introductory Series by Gardner Hunting

Here is welcome news for all Unity friends. Beginning July 4, *Weekly Unity* will publish a series of articles that were written especially to present the fundamentals of the Unity teaching in clear, understandable terms.

This series appears in the four July issues of *Weekly Unity*. Written by the popular Truth author Gardner Hunting, the series is entitled "Possibilities of Prayer" and is made up of four articles: "Hope and Expectation," "Your Father's Good Pleasure," "Ask for What You Want," and "For a Rainy Day."

This is an excellent time to order *Weekly Unity* for friends to whom you wish to introduce Truth—and for yourself, if you do not already receive it, as this series offers much of value for advanced Truth students as well.

Weekly Unity is $1 a year for fifty-two issues; send your order immediately, and be sure to ask that the subscriptions begin with the July 4 issue.

"I Am not 'Crying in the Wilderness' Any More"

"Among some things that came into my shop recently were three UNITY magazines, dated 1929 and 1930 and of course out of print. I read the first, picked up the other two, and knew I must read them.

"Reading these magazines more than twenty years after they were published could seem a little ironical when I realize that they could have made glorious the troubled road I have trod during that period.

"UNITY clarifies so much that has been bewildering and, at times, heartbreaking. Illness, friction in family life, and business disappointments have seemed to stalk my every hope and effort. Today, instead of asking a seemingly unhearing God for an answer, instead of wondering what is wrong with life as it touches me, I am now understanding that I live and hope and touch the lives of those around me.

"If three little aged, yellowed, soiled copies of Unity can give me such peace and

hope, I want all there is to know, study, and live. I know of no newsstand here where I can purchase UNITY magazine, so please let me have all information available. Until I hear from you, I know I am not 'crying in the Wilderness' any more."

Perhaps you know persons whose troubled road you could glorify by sending them UNITY subscriptions. The low cost of $1 a year will give them twelve months' inspiration; and if you prefer, you may save the price in a Prosperity Bank.

Filling in and mailing the coupon on the last page of this issue will bring you a Prosperity Bank and will start UNITY on its way to help your friends.

Youth of Unity Conference Begins

The annual Youth of Unity Conference is scheduled to begin at Unity Village on July 1, and young people from many parts of the country are arriving to take part. This year's conference will continue through July 6, and its theme is Receptivity, as expressed in the statement, "An open heart toward God is an open door to all good."

Unity headquarters is happy to welcome these young people, and we know that the prayers and blessings of thousands of Unity friends are with them as they gather for this week of Christian fellowship.

Coming Next Month in Unity

The Promises of God, by J. F. Corless—Many of us think of God's promises largely as promises of punishment for wrongdoing. But as we read the Bible carefully, this author tells us, "we find that the promises of God to man are essentially promises of good. They are promises of freedom, safety, health, joy, abundant supply, peace of mind."

How may we benefit from these promises? "The Master laid down the rule," Mr. Corless says, "whereby we may realize the promises of God here and now—not only in part but whole and completely in a life of abundance, health, peace, and joy, with plenty of every good thing."

Go Forward, by Georgia Moore Eberling—This author retells the story of Moses and the host of Israel in their fearfulness during the flight from Egypt and points out that we may often find ourselves in a similar position

in our lives. She says: "I believe that, as surely as God reaches us in the quiet and talks to us and gives us light and leading, the order to go forward will follow. In fact, it is the stillness, the getting in tune with God's will that gives us the power to advance. . . . I am convinced that God never sends anything but good, and His will is the highest and best for us."

You will want to watch especially for these two articles in the August issue of UNITY, as they offer much of value to help you become more familiar with and rely on the promises of God and to have faith to go forward in your life to triumph over obstacles.

Children's Story Commemorates Independence Day

Most citizens of these United States are truly grateful for the blessings of living in a land of freedom and tolerance. But in exercising our freedom we need to be careful always to respect the rights of others to freedom also.

The story "A Real American," by Myrtle Vorst Sheppard, which appears in the July issue of *Wee Wisdom,* subtly reminds boys and girls of the privileges gained for them by the founding fathers and shows, by the example of eleven-year-old Katryn Schager, that boys and girls who were born in other countries can also be real Americans.

Wee Wisdom is Unity's Truth magazine for boys and girls. Subscriptions are priced at $2 a year and include twelve fascinating monthly issues.

Vacation Retreat Will Be Held This Month

The second Unity Retreat for 1954 will be held at Unity Village from July 10 to July 17. Called the Vacation Retreat because it comes at a time when many persons are taking their vacations and will, therefore, be able to attend, this observance offers wonderful opportunity for spiritual rest and renewal.

If you wish to attend the Vacation Retreat, please send your reservation as soon as possible to:

Director, Vacation Retreat, Unity School of Christianity, Lee's Summit, Missouri.

If you wish, you may also obtain without charge a program of the Vacation Retreat by including such a request in your letter.

DAILY WORD HAS A BIRTHDAY

Thirty years ago this month, the first issue of *Daily Word* magazine was published, with the Unity author Frank B. Whitney as editor. During the ensuing years *Daily Word* has inspired millions with its daily lessons, prayers, poems, and articles. Its circulation has grown accordingly, until the magazine is now mailed to more than a half-million persons each month.

One reader who receives *Daily Word's* help writes: "My husband and I operate a small hotel. Our hours are long, with lots of work, and we have problems every day. But with God's love and blessings we are well, happy, and grateful. My *Daily Word* is my armor. I turn to God through it when the need arises, and I am eternally thankful to Unity for giving me the means through which I have learned to turn to God. Thank you, and may God bless each of you."

To commemorate *Daily Word's* thirtieth anniversary, the July issue offers such special features as, "Someone Is Praying," an inspiring message from Silent Unity; and "Rivers Have a Peace," a heart-warming article by James Dillet Freeman. The theme of this issue is Prayer and Peace; each lesson is introduced by the familiar words, "The LORD *is* my shepherd"; and the cover bears a lovely picture of green pastures to illustrate the theme.

You may have the help of *Daily Word* for yourself, or you may send it to a friend for only $1 a year (12 monthly issues).

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Serviceman Makes a Discovery

(TRANSLATED FROM THE SPANISH)

"I am a Latin American, poor materially, but rich spiritually. During Christmas I was very homesick, for I could not talk to anyone; I barely understand English, and no one here understands Spanish. I was alone in the barracks when a voice within me told me to go to the recreation room. I did, and began looking at books in the library there. All were in English; but when I suddenly came across *El Sembrador* magazine, you cannot imagine how happy I was. All the sadness left, and I felt as if I had been reunited with my family. I should like for you to send my wife a subscription for *El Sembrador;* and as soon as I am able, I shall send you a donation."

El Sembrador is Unity's bimonthly magazine published in Spanish. It contains articles translated from the other Unity publications, as well as poems and devotional lessons. It has never carried a subscription rate, but is sent free to anyone who wishes to receive it. The cost is borne by offerings to Unity's Good Neighbor Fund. Through the efforts of Unity's Silent-70 ministry, *El Sembrador,* along with other Unity literature in foreign languages and in English, is placed in military camps, hospitals, prisons, and such institutions where its help is needed. Donations for either the Good Neighbor Fund or Silent-70 may be addressed in care of:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

3 Bargains in Truth Reading

Included in the Unity literature are three small, inexpensive books that have given valuable aid to many persons. Perhaps you will find in one or more of these just the help you seek:

THE SILENCE, by E. V. Ingraham—Keeping a quiet time with God is helpful to all of us, for out of it comes new strength, clearer vision, and definite upliftment. This book explains clearly the steps of the silence and how to obtain definite results from our meditation periods. Price, 50 cents.

AS YOU TITHE SO YOU PROSPER, by L. E. Meyer—Tithing is a simple method of giving in which we set aside one tenth of our income for God, acknowledge Him as the source of our supply, and grow spiritually to manifest abundance in our affairs. Written by the minister of Unity Society of Practical Christianity, in Kansas City, Missouri, this book answers many questions about tithing and is a great help in demonstrating prosperity. Price, 50 cents.

BOOK OF SILENT PRAYER—This book contains short prayers on many subjects, affirmations for specific needs, table blessings for adults and children, an automobile and an airplane blessing. In addition to such all-time favorites as the 23d Psalm and the Lord's Prayer, it includes "The Answer," by Lowell Fillmore; "Make Me a Blessing, Lord," by James Dillet Freeman; "I Am Content," by Helen S. Carpenter, and Charles Fillmore's powerful article "Prayer." Price, 50 cents.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

TAKE STEPS TOWARD PROSPERITY

If a financial problem confronts you, you cannot solve it by sitting on a mental fence of dread and indecision. Face the problem, surrender it to God, and then take steps toward solving it.

One step in the right direction is to send for a Prosperity Bank and begin using the drill that comes with it. Silent Unity will pray with you as you meditate each day and save to send UNITY magazine to others. By praying and sharing you hasten your own demonstration of prosperity. Fill in the coupon below and order your bank today from:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-7-54

HELP FOR SUNDAY-SCHOOL TEACHERS

"'Yippee! I can hardly wait!' announced Frank, when his mother told him that the family was going to spend a day at the State fair." In the July 4 issue of the *Unity Sunday-School Leaflet* Frank and Frankie, their parents, and Frankie's girl friend Helen visit the fair. They eat a picnic lunch, enjoy the Ferris wheel, roller coaster, fun house, eat cotton candy, and see exhibits. The girls attend a style show, and Frank visits the model-airplane exhibit; but when the group meets at the appointed place, Frank is nowhere to be seen.

Sunday-school teachers will find it easy to teach from this appealing lesson and to draw a parallel between Frank's experience and his parents' counsel, on the one hand, and the Bible story of Jesus at the Temple, told in "The Lesson Story." The *Teachers' Section* and "What the Lesson Teaches" offer many helpful ideas that can be amplified; older children will enjoy reading the latter section for themselves.

Each week the *Unity Sunday-School Leaflet* interprets the International Sunday School Lesson in the light of Truth and offers invaluable help to Sunday-school teachers and pupils. Its material can also be adapted for use in teaching adult classes, and the separate monthly *Teachers' Section* gives many teaching aids for both adult and children's classes.

Mailed monthly in packages containing a *Leaflet* for each Sunday and one *Teachers' Section* for the month, the *Unity Sunday-School Leaflet* is only $1 a year.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

The World Is God's House

Grace Noll Crowell

Not only in the churches of the land,
Not only on the Sabbath should men turn
To worship God, to reverently stand
With faces skyward and with hearts that burn
In adoration for the One who made
The sun, the moon, the stars, the blowing grass,
The daily miracle of light and shade,
The glory of the seasons as they pass.

The world is God's house, open to mankind:
The sky its spires, the pews the ancient hills,
The highroads are the aisles where all may find
A place of worship, healing for their ills.
The great outdoors with its far-reaching sod
Can be to those who seek, the house of God.

UNITY